



# THE SHINING WAY

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By REV. H. T. DAVIS

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UNITED STATES OF AMERICA.







# THE SHINING WAY.

BY  
REV. H. T. DAVIS,

Author of

“SOLITARY PLACES MADE GLAD,” and “PERFECT HAPPINESS.”



*“And a highway shall be there, and a way, and it shall be called  
The way of holiness.”—Isa. xxxv, 8.*

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M. W. KNAPP,  
PUBLISHER OF PENTECOSTAL LITERATURE, REVIVALIST OFFICE,  
CINCINNATI, O.

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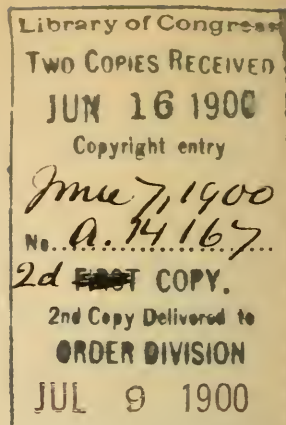
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TO  
THE WIFE OF MY YOUTH,  
WHO  
FOR FORTY-THREE YEARS HAS WALKED BY  
MY SIDE THE PATHWAY OF LIFE,  
AND  
IS STILL WITH ME.

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## PREFACE.



I HAVE been assured that my first book, "Solitary Places Made Glad," has done a great deal of good.

My second book, "Perfect Happiness," has also been helpful to many. I have received the heartfelt thanks of a great many for writing it.

I believe, therefore, that the pulpit may be supplemented by the pen.

I am sure the same Holy Spirit that led me to write my two former books, moved me to write the present volume.

I send this book forth with the earnest prayer that it may lead many into the light of pardon, and many into the experience of entire sanctification.

H. T. DAVIS.

LINCOLN, NEBRASKA, March 17, 1900.

# CONTENTS.

---

## CHAPTER I.

	PAGE.
THE SHINING WAY—WHAT IT IS, . . . . .	7

## CHAPTER II.

LIGHT LEADING TO THE SHINING WAY, . . . . .	11
---------------------------------------------	----

## CHAPTER III.

WHAT THE SHINING WAY IS NOT, . . . . .	26
----------------------------------------	----

## CHAPTER IV.

THOSE ON THE SHINING WAY SEALED, . . . . .	45
--------------------------------------------	----

## CHAPTER V.

THE RELATION OF THE MINISTRY TO THE SHINING WAY, .	48
----------------------------------------------------	----

## CHAPTER VI.

THOSE ON THE SHINING WAY FREE FROM THE CARNAL MIND, .	56
-------------------------------------------------------	----

## CHAPTER VII.

OBJECTIONS ANSWERED, . . . . .	68
--------------------------------	----

## CHAPTER VIII.

THOSE ON THE SHINING WAY SPIRIT-FILLED, . . . . .	72
---------------------------------------------------	----

## CHAPTER IX.

	PAGE.
THOSE ON THE SHINING WAY SPIRIT-FILLED.—Continued, .	81

## CHAPTER X.

THOSE ON THE SHINING WAY POWER-ENDUED, . . .	89
----------------------------------------------	----

## CHAPTER XI.

THOSE ON THE SHINING WAY HAVE THE SATISFYING PORTION, . . . . .	99
-----------------------------------------------------------------	----

## CHAPTER XII.

THOSE ON THE SHINING WAY FREE FROM THE TRAMMELS OF FAITH, . . . . .	104
---------------------------------------------------------------------	-----

## CHAPTER XIII.

THOSE ON THE SHINING WAY, AND THE HIGHER CRITICISM, .	121
-------------------------------------------------------	-----

## CHAPTER XIV.

THE SHINING WAY AN EXPERIENCE, . . . . .	131
------------------------------------------	-----

## CHAPTER XV.

THE SHINING WAY A LIFE, . . . . .	137
-----------------------------------	-----

## CHAPTER XVI.

THE SHINING WAY A WAY OF JOY, . . . . .	144
-----------------------------------------	-----

## CHAPTER XVII.

THE SHINING WAY A WAY OF POWER, . . . . .	163
-------------------------------------------	-----

# THE SHINING WAY.

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## CHAPTER I.

### THE SHINING WAY—WHAT IT IS.

THE most beautiful, splendid, useful, and permanent highway the world has ever known was the "Appian Way," built by Appius Claudius Cæcus, some three hundred years before the Christian era.

Traces of that magnificent thoroughfare are to be seen to-day in different parts of Italy. It was built of solid blocks of hexagonal stone, fitted together so nicely with the finest cement that the seams could scarcely be seen, and, when finished, appeared like a smooth, solid rock. The finest boulevards of Paris and New York City are not to be compared with this wonderful highway. It was three hundred and fifty miles long, and thirty-four feet wide, and on each side there was room for foot-passengers. It exhausted the treasury of the empire to build it.

This magnificent highway united all Southern Italy with the capital of the Roman Empire. Over it news was borne by swift-flying couriers from distant parts of the country to the capital. On its smooth pavement, in their gilded carriages, drawn by caparisoned horses, the flower of the Roman aristocracy took their pleasure-rides. The road itself was not only smooth and beautiful, but the scenery on either side was the

most lovely and enchanting. For pleasure, nothing could equal a ride over this bewitching, high, and shining way. On it the pleasure seekers of Italy found the greatest delight.

"It was over this broad, stone-paved highway that the thundering legions of Rome went forth to battle, and returned in triumph, laden with the spoils of the nations."

With the advance of civilization, and all the valuable improvements of twenty-two hundred years, that splendid road, built for pedestrians and vehicles, has never been surpassed. Over it the commerce of the empire was borne. That magnificent highway, one of the marvels of the centuries, but faintly typifies the beauty, the splendor, the glory, the undying charm of the Shining Way of which I am to speak in this book.

The prophet Isaiah describes it: "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there." (Isaiah xxxv, 8, 9.)

Job speaks of it: "There is a path which no fowl knoweth, and which the vulture's eye hath not seen. The lion's whelps have not trodden it; nor the fierce lion passed by it." (Job xxviii, 7, 8.)

David tells of its glory, and calls it "The beauty of holiness." (Psalm xxix, 2.)

Christ refers to its bliss when He says, "Blessed are the pure in heart, for they shall see God." (Matt. v, 8.)

This Shining Way, then, is the way of holiness.



And what is holiness? This is a great question; the most important of all questions; a question that rises in weight above every other question.

Holiness is that state of man's spiritual nature in this life after actual sin has been pardoned and inborn depravity has been removed.

This wonderful work, wrought in the heart by the Holy Ghost, checks the earthly and downward drift, and gives to all the affections and desires an upward and heavenly trend.

Paul calls depravity "the carnal mind." The carnal mind is the source of envy, jealousy, revenge, hatred, self-will, worldliness, and all other perverse dispositions.

Holiness eliminates all these. When all these are gone, and perfect love fills the soul, the purified nature drifts, by its own affinities, towards the holy and the heavenly. On this Shining Way millions of the past have traveled to the skies. On it to-day millions are walking, breathing the pure atmosphere of heaven and the fragrance that comes wafted from the flowery plains of glory.

On this beautiful, high, and Shining Way every child of God may walk. Strange that a way so beautiful is not traveled by a larger number. Get on this way, and the world will seem different. Everything will appear bright, beautiful, and cheerful.

Some time ago I went out to one of my appointments on the district to marry a couple. In the morning, when leaving the place where I had been entertained, a young lady, the most consistent and faithful member of the Church in the community, said to me, in a low voice, "Pray for me, that I may be sanctified. I want to be sanctified."

She had been passing through a fiery ordeal. So

great were her trials that she had even wished herself dead. When she made the above request, I said, in reply, "I will."

Five weeks afterwards I went out to hold quarterly-meeting at that appointment. When that young lady met me at the door, and I looked into her smiling face, I knew well that the desire of her heart had been realized. The great change had come. Her countenance was radiant with light. Every lineament of her face beamed with unearthly brightness. She received the blessing at the hour of midnight, and so great was her joy that she felt she must arise, go downstairs, and tell her brother and sister. She waited, however, till morning, and then rushed downstairs and out into the kitchen, and, in exultations of joy, told them of her new-found treasure. In relating her experience to me, she said: "It seemed that a stream of pure water ran through my soul, washing it perfectly clean, and now I feel all clean within." Before this change came she was not happy, and not satisfied at all with her condition in life, and wondered why God allowed her to suffer so much. But now all was changed. It seemed that she had entered a new world. Her friends looked different, her home looked different; everything was changed. There had been a marvelous transformation. The change, however, was not in her friends, nor in her environments, but in herself. Said she, "I am the happiest woman on earth; I have the most beautiful home in the world; I have everything that heart can wish." She had reached the Shining Way.

## CHAPTER II.

### LIGHT LEADING TO THE SHINING WAY.

THE measure of light is the measure of responsibility. So much light, so much responsibility; no more, no less. The heathen, who have never had the gospel, have a law written upon their own hearts by the Spirit of God. As Paul says, "Their conscience also bearing witness, and their thoughts accusing or else excusing one another." (Rom. ii, 15.)

God has given a measure of light to all men. The heathen will be judged by the law written upon their own hearts. Those living in a Christian land will be judged by the Word of God. "As many as have sinned without law," says Paul, "shall also perish without law; and as many as have sinned in the law shall be judged by the law." (Rom. ii, 12.)

If the heathen refuses to obey the law written upon his own heart by the Divine Spirit, he will be lost. If, on the other hand, he scrupulously lives up to all the light he has, he will be saved. If we who live in a Christian land refuse to follow the light given us in the gospel, we shall be lost. But if we live up to this light, we shall be saved. If we would be saved, therefore, we must walk in the light given us.

"If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." (1 John i, 7.)

God has not left us in moral darkness. He has given us sufficient light to guide us safely through the mazes of this dark and dangerous world, and to lead us to a world of eternal light and glory beyond.

God guides us by His Word and by His Spirit. David says, "Thou shalt guide me with Thy counsel, and afterward receive me to glory." (Psalm lxxiii, 24.) Again says the Almighty, "I will guide thee with mine eye." (Psalm xxxii, 8.)

And again, "The meek will He guide in judgment, and the meek will He teach His way" (Psalm xxv, 9); but God guides especially by His Spirit. The Holy Ghost is the Enlightener—the Revealer of light and truth.

Christ says, "When He, the Spirit of truth, is come, He will guide you into all truth." (John xvi, 13.)

Again says Christ: "When He," that is, the Holy Ghost, "is come, He will reprove the world of sin, and of righteousness, and of judgment." The marginal has it "convince." "He will *convince* the world of sin."

The first office of the Holy Ghost is to produce in the heart of the sinner, conviction. "He will convince the world of sin." The Holy Ghost unconditionally convicts every man of sin, and of the need of pardon, and right living. When the light of conviction shines upon the heart of the sinner, and that light is followed, it leads immediately to repentance. True repentance includes sorrow for sin, renunciation of all sin, and a determination to sin no more.

Now, when a person is deeply convicted of sin, heartily repents of all sin, has deep, heartfelt sorrow for having sinned against God and high heaven, renounces all sin, resolves, by God's grace, never to sin

again, and unconditionally surrenders himself to God, then he is on believing ground, and it is very easy for him to believe on the Lord Jesus Christ for pardon, and believing the Holy Ghost will attest to his heart the great fact of pardon. He now has shining into his heart a new light—a light he never had before—the light of salvation. “The Spirit itself beareth witness with our spirit, that we are the children of God.” (Rom. viii, 16.) So Paul says, “Being justified by faith, we have peace with God through our Lord Jesus Christ.”

That is a most wonderful event. I never shall forget that wonderful event in my own life. It stands out before me, in the history of the past, like a great mountain peak towering far above all the plains below.

The carnal mind is that which was with us when we were born, and for which we are not accountable. It is inherited depravity. This inherited depravity is seen in the little child long before actual sin has been committed. Every child is born in a justified relation to God, but enters the world with inbred sin. If the child dies in infancy, the Holy Ghost unconditionally cleanses away inherited depravity, sanctifies the little soul, and fits it for heaven; for the “free gift which came upon all men unto justification of life” reaches the child, and so, through the atoning merits of Christ, the child goes straight to heaven. No child is ever lost. Our children that have died in infancy are all safely housed in glory.

If the child lives to the years of accountability, and commits sin, then there is added to inherited depravity actual sin and guilt.

In the work of pardon and regeneration we receive the forgiveness of these personal sins, and the washing



away of personal guilt, and the Divine life is planted in the soul. But that "dark, unpleasant, troublesome thing" that Paul calls the carnal mind, is left. Regeneration does not change the carnal mind. It is there after conversion. It is overshadowed and overpowered, and may not be felt for days or months after regeneration, and young Christians feel at first that they will not know war any more.

But sooner or later they feel the uprisings of the carnal mind—anger, hatred, revenge, jealousy, pride, etc.—and feeling these, they are greatly troubled, and often conclude that they have never been converted. The fact is, they are converted and saved; but that which was with them when they were born, and for which they are not accountable, is still with them.

The Christian is brought to see at length, by the light of the Holy Ghost, that there is something more for him that he has not received, and often there comes into the heart a longing for that which he does not possess.

The Holy Ghost unconditionally convinces every Christian of the need of heart-purity, and if he walks in the light given him by the Spirit, he will step right over, as many do, into the land of perfect love.

The first thing included in entire sanctification is conviction. Mr. Wesley says they are "fully convinced of inbred sin by a far deeper and clearer conviction than they experienced before justification." (Plain Account, page 80.)

As in justification, so in sanctification, conviction is the first step. It is not a conviction of guilt; it is not a conviction that brings condemnation. This we had before we were converted, when we felt the wrath of

God hanging over us. But this conviction in the heart of the believer that precedes entire sanctification is a conviction of want, a conviction that there are things in the heart that ought not to be there, and that should be removed. It is a deep hunger for something we have not, and for which there is an earnest, longing desire.

Amanda Smith, the colored evangelist, is one of the noblest saints of God on the earth. Bishop Mallett received one of the greatest inspirations of his life under her teachings. Bishop Newman, and other great men (in our Church) have sat with delight at her feet, and drank in from her the deep things of God. Her conversion was wonderful, so clear and powerful. In seeking religion she had a hard struggle. She was about to give up, and never pray again. Just then a voice whispered in her ear, and said, "Pray once more." And in an instant, she said, "I will."

Then another voice said to her, "Do n't do it."

She replied, "Yes; I will."

"It seemed to me," said she, "the emphasis was on the 'will;' and I felt it from the crown of my head clear through me, 'I will.' And I got on my feet and said, 'I will pray once more, and if there is any such thing as salvation, I am determined to have it this afternoon or die.' I put the kettle on, set the table, and went into the cellar, and got on my knees to pray and die, and I did not care. I was so miserable! I went into the cellar, and I was going to die; and O, hallelujah! what a dying it was! I got on my knees, and O, what a conflict! How the darkness seemed to gather round me, and in my desperation I looked up and said, 'O Lord, I have come down here to die, and I

must have salvation this afternoon or death. If You send me to hell, I will go, but convert my soul!' I prayed three times, using the same words. Then, in my desperation, I looked up and said, 'O Lord, if Thou wilt help me, I will believe Thee!' and in the act of telling God I would, I did. O, the peace and joy that flooded my soul! The burden rolled away. I felt it when it left me; and a flood of light and joy swept through my soul such as I had never known before. Then I sprang to my feet. All around was light. I was new.

"I looked at my hands; they looked new. I took hold of myself, and said, 'Why, I am new; I am new all over!' I ran up out of the cellar, and walked up and down the kitchen-floor. Praise the Lord! There seemed to be a halo of light all over me. The change was so real and so thorough that I have often said that if I had been as black as ink, or as green as grass, or as white as snow, I would not have been frightened. I went into the drawing-room. We had a large mirror that went from the floor to the ceiling, and I went and looked in to see if anything had transpired in my color, because something wonderful had taken place inside of me, and it really seemed to me it was outside too; and as I looked in the glass, I cried out, 'Hallelujah! I have got religion! Glory to God! I have got religion!' I was wild with delight and joy."

I have given this account of her conversion to show that Amanda Smith's conversion was genuine, clear, and thorough. The evidence of her conversion was as bright as the noonday sun.

Now, after this, while living in the clear light of pardon, and with the full consciousness that she was



a child of God, she was just as clearly and powerfully convicted for sanctification as she had been for pardon and regeneration. I give her own language:

"One morning I was over my wash-tub. My heart was sore. O what a night I had had! I felt I could not bear any more, and I said, 'O Lord, is there no way out of this?' And as I wept and prayed, the Lord sent Mother Jones. I did not want her to catch me crying. I did not believe in telling all my little troubles; but there she was, and I was so full and had suppressed so long that I could hold in no longer.

"'Well, Smith,' she said, 'how do you do?'

"'O Mother Jones! I am nearly heartbroken. James is so unkind;'—and I began to tell all my good works: how I did this, and how I did that, and all I could to make things pleasant, and yet he was so unkind.'

"'Well,' she said, 'that is just the way Jones used to do me; but when God sanctified my soul, He gave me enduring grace, and that is what you need. Get sanctified, and then you will have enduring grace.'

"'Why,' I thought, 'is that what sanctification means? Enduring grace? That is just what I need? I have always been planning to get out of trials instead of asking God for grace to endure.'

"O how I did want her to go! After a while she went. The minute she shut the door I turned the key, and ran into the bedroom, and got on my knees and prayed: 'O Lord, sanctify my soul, and give me enduring grace! O Lord, sanctify my soul, and give me enduring grace!'

"Sometime after this I was reading the fifth

chapter of Matthew; and when I got to the eleventh and twelfth verses, I said, 'My experience does not come up to this.' 'Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for My sake. Rejoice and be exceeding glad; for great is your reward in heaven.' I can not rejoice when any one lies on me; it's no use, I can't do it.

"One day one of the dearest friends I had, as I thought, told a real lie on me. It made quite a stir. I wondered where all the coolness came about in different directions, but did not know the real cause. So I made up my mind I would go and ask the parties what the matter was. I got down and prayed that the Lord would give me the right spirit, and not let me get vexed, and not let the parties get vexed. So off I started a little after nine o'clock in the morning. I walked until about two o'clock in the afternoon, and found myself about as near the truth when I stopped as when I started. The first place I called, I said to the friend, calling her by name: 'I hear so and so. I came to ask you what about it.'

"'All I know,' she replied, 'is what John B. said, that Mary S. said that you said that I said that she said,'—and so on.

"Well, I went to the next parties. They said the same thing. 'Well, all I know about it is, Ann So-and-so said that you said that she said that I said that they said,' etc. I went the round, then started home, so ashamed and disgusted.

"As soon as I got home, I took off my wraps, went down into the cellar, and got down on my knees, where I always went to settle hard difficulties, and I

said, 'O Lord, if You will help me, I will never, while I live, go after another lie.' "

Where is the converted man or woman that has not felt, as Amanda Smith did, the need of enduring grace—grace to endure persecution, misrepresentation, lies, slander, abuse of every kind, and at the same time keep perfectly sweet? Enduring grace—that's an excellent definition of sanctification. Well, Amanda Smith was just as clearly and powerfully sanctified as she had been converted. Then God sent her out as a flaming evangel, and thousands have been saved through her instrumentality.

And as it was with Amanda Smith, so it usually is with all who are sanctified. Of course, there are exceptions; but the general rule is, those who have been sanctified had this deep conviction of the need and want of sanctification—a conviction, deeper, more pungent, more powerful, more biting, than that which they had before conversion.

I never shall forget my conviction when a sinner, when I felt the wrath of God hanging over my head. And I never shall forget my conviction of the need and want of holiness. I shall praise God forever that I at length yielded to that conviction, sought and found the priceless boon of perfect love.

Thousands all along the ages have been convicted of sin and the need of pardon. They had the light, showing them their need and duty; but they refused to walk in the light given them. Consequently they lived in sin and died in sin, and went out of the world in sin.

King Agrippa was convicted—deeply and powerfully convicted—so much so that he cried out, "Al-

most thou persuadest me to be a Christian." He had the light, but he refused to walk in the light. Our Savior said, "If, therefore, the light that is in thee be darkness, how great is that darkness!" (Matt. vi, 23.) He also said: "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you. . . . While ye have light, believe in the light, that ye may be the children of light." (John xii, 35, 36.)

When the light of conviction shines into the heart of the sinner, showing him the necessity of pardon, if he follows that light he will at once step right into the kingdom of light and become a child of God. But if he refuses to yield to his convictions, turns away from the light, the light which is in him will become darkness. Conviction may leave him, indifference take possession of his soul, and the desire for religion may never return; or if it does, he may only have time to say, "The harvest is past, the summer is ended, and my soul is not saved."

It is a dangerous thing to refuse to walk in the light God gives us. It is dangerous beyond the power of human language to describe to trifle with the Holy Ghost. The keenest pang that pierces the heart of King Agrippa, the scorpion-sting that sinks deepest into his soul, methinks, is the thought that "I was almost a Christian." "Almost, but lost." "As Paul reasoned of righteousness, temperance, and judgment to come, Felix trembled and answered, "Go thy way for this time; when I have a convenient season, I will call for thee." (Acts xxiv, 25.)

Felix had the light. He refused to walk in the light, and the light which was in him became darkness,



and he went down amid the gathering gloom, to join Agrippa in the night that shall know no morning.

In the early history of Nebraska, during a great revival at Nebraska City, a distinguished lawyer was powerfully convicted. He borrowed of the pastor Wesley's sermons, and read them with avidity. He saw his duty, admitted that he ought to be a Christian. But he turned away from the light, refused to do what the Holy Spirit told him he should do, and from that time on grew worse and worse, and finally died cursing the God who had created, and the Savior who had redeemed him.

God gives every man a chance to be saved. He enlightens every man that cometh into the world. If he walks in the light given him, he may be an angel. If he turns away from the light, he may become a demon.

The choice is given to every one, either to live with God and Christ and the angels, or wail with the lost where hope is a stranger and where mercy never can come.

Now, as God awakens every sinner sometime during his life, showing him the need of pardon and salvation, and as the sinner may either walk in the light given or reject it—if he follows the light, pardon and salvation will be the result; if he turns from the light, darkness and death will follow.

So the Holy Ghost shows to every Christian, sooner or later, the necessity and desirableness of holiness. As the Holy Ghost unconditionally convicts every sinner of the need of pardon, so the Holy Ghost unconditionally convicts every believer of the need of holiness. "Without holiness no man shall see the Lord."

When the Holy Spirit convicts the believer of the need of holiness, the believer may either reject the light or walk in the light. If he walks in the light given, as many do, holiness will be the result. He will step at once right over into the land of perfect love. Then he will be a greater power than ever for good in the world. He will be a living epistle, known and read of all men. But if he refuses to walk in the light that clearly shines upon his pathway, turns aside, or fixes up for himself a way in which he is determined to walk, regardless of the teachings of the Holy Ghost and the Word of God, he will lapse into formalism, having the form only, without the power of godliness.

I believe there are thousands in the Churches to-day who have met the issue: the light has shined into their hearts, but they refused to walk in the light given, they would have nothing to do with the subject of holiness, and the consequence is, they are simply nominal Christians, and know nothing at all of the joy, the power, the sweetness, the richness, the unfading charm of a holy life.

When the light shines in the heart of the believer, showing him that it is his high privilege to be pure in heart and life, then he sees that if he walks in the light given, some things will have to be done, and some things will have to be given up, that perhaps he never dreamed of before. The issue is before him. The testing-time has come. And right at this point many fail. They are not willing to pay the price. But the price must be paid if the rich boon would be ours.

Years ago a great revival was in progress in the State of Ohio. Penitents were at the altar seeking pardon, and believers were there seeking holiness.

A wealthy farmer, one of the leading members of the Church, was at the altar, earnestly pleading for a pure heart. All at once he arose from the altar, deliberately walked back, and took his seat right by the door. When the meeting closed, he slipped out of the house without saying a word to any one.

The meeting increased in interest and power. Two days and nights passed away, but the good old farmer did not put in an appearance. None of the members had seen or heard anything from him. Then many began to wonder what was the matter. Some feared he had become offended. Some thought he must be sick, and various were the conjectures concerning him. This farmer had been in the habit of selling his corn to the distillers for the purpose of making whisky. He felt there was nothing wrong in selling his corn for the highest price he could get, and the distillers usually paid a little more than any one else. He had several thousand bushels in his cribs that he intended to sell in a few days to the distillers.

The third night after he had so unceremoniously left the church, he was back in his place at the meeting. His countenance was radiant. Everybody could see in his face that a great change had come over him. He arose and said: "During the past two days and nights I have had a great controversy with the Almighty. When I bowed at this altar a few nights ago, seeking holiness, something seemed to say to me, 'If you get the blessing of holiness, what will you do with all this corn of yours? You won't dare sell it to the distillers.' I tried to pray, but every time I attempted it, the same searching question was put to me, 'What will you do with all that corn?' I knew

there was no sale for my corn, only at the distiller's, and I was greatly in need of some money. I found I was making no headway at all at the altar, so I arose, went back to the door, and sat down; and when the meeting closed I hurried home. All that night, and all next day, and all next night, the controversy went on between the Almighty and myself about my corn. This morning I went down back of one of my corn-cribs, kneeled down, and said, 'Lord, I will never rise from my knees until this matter is settled.' The question, with greater force than ever, came to me, 'What will you do with all this corn?' Then I said, 'Lord, I will let every bushel of corn in these cribs rot before I will sell one bushel to the distillers.' These words had hardly escaped from my lips till it seemed I was in paradise. God flooded my whole being with light and joy and peace. I rose from my knees, ran up to my house shouting the high praises of God. And, brethren, I will never sell another bushel of corn to the distillers while I live."

In less than a year corn became scarce, the price went up, and he sold all his corn for double the amount he could have gotten had he sold it to the distillers.

If we walk in the light, as God is in the light, we may be led right up to where we shall be called to do something that is as hard for us to do as it was for that farmer to say, "I will let every bushel of corn rot in these cribs before I will sell one bushel to the distillers."

When the full and glad surrender of all is made and the consecration becomes perfect, entire, and eternal, then faith takes hold on God, the cleansing



blood is applied, and the sin-stained heart is made whiter than snow. The light comes streaming down into the soul, flooding it with a joy and peace akin to the joy of the angels in glory.

Then the saved soul can sing:

“The cleansing stream I see, I see!  
I plunge and, O, it cleanseth me!  
O, praise the Lord, it cleanseth me!  
It cleanseth me, yes, cleanseth me!”

## CHAPTER III.\*

### WHAT THE SHINING WAY IS NOT.

WHILE the term "perfection," "holiness," and "entire sanctification" each has a shade of meaning peculiar to itself, these terms are all used in the Scriptures interchangeably.

Mr. Wesley preferred the term "perfection" to any of the other terms that relate to the subject of holiness. When he wrote his marvelous work on this subject, he called it "Christian Perfection."

In the present chapter I desire to carefully examine this Bible and distinctive Methodist doctrine, and I hope to make it so simple and plain that the smallest child can understand it. If understood, none can reasonably object to it. It is really wonderful how much is said in the Bible of the subject of perfection.

God said to Abraham: "I am the Almighty God. Walk before Me, and be thou perfect." (Gen. xvii, 1.) Moses said to the Israelites of old, "Thou shalt be perfect with the Lord thy God." (Deut. xviii, 13.) "There was a man in the land of Uz, whose name was Job, and that man was perfect and upright, and one that feared God and eschewed evil." (Job i, 1.) David says, "Mark the perfect man, and behold the upright; for the end of that man is peace." (Ps. xxxvii, 37.) Christ says in His beautiful and inimitable

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\* This chapter is taken from my first book, "Solitary Places Made Glad." It is a link in the chain of the argument, hence introduced here.

Sermon on the Mount, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. v, 48.) Paul said to the Colossians, "Stand perfect and complete in all the will of God." (Col. iv, 12.) He constantly pointed believers to the beautiful heights of perfect love. He had a longing desire to lead them up to this high plain. The height of his ambition was to "present every man perfect in Christ Jesus." He said to the Corinthians, "Be perfect." (2 Cor. xiii, 11.) The "central idea of Christianity," says Bishop Peck, "is perfect love." It is the sun, around which all the satellites revolve, and, moving around this great center, they rejoice in its broad, warm, genial, and life-imparting smile.

The design of the great scheme of human redemption was to bring man from a state of sin and pollution to a state of purity and happiness. "Christ gave himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." (Tit. xi, 14.) And the design of the gospel is not accomplished in us until we are raised to this high, holy, and happy state, where our peace flows like a river, and our righteousness is as the waves of the sea.

In all ages there has been the most bitter opposition to the doctrine of holiness. There are many reasons for this. Holiness, or Christian perfection, is the most unrelenting, untiring, uncompromising, and powerful enemy the empire of Satan has; hence he puts forth every effort within his power to make the doctrine distasteful to men, in order that he may break its influence and power, and thereby save his own kingdom from wreck and ruin.

In referring to the doctrine of Christian perfection, Mr. Wesley says, "This is the word which God will always bless, and which the devil peculiarly hates; therefore he is constantly stirring up both his own children and the children of God against it."

Another reason why so many object to the doctrine of holiness is because it is not rightly understood. There are multitudes in the Church who know but little about the doctrine of Christian perfection as taught by John Wesley, the standard authors of our Church, and the Bible.

If the doctrine were thoroughly examined and thoroughly understood, I am confident the objections, to an extent at least, would give way.

Many object to the doctrine because of the inconsistencies of those who have professed it.

We must admit that many who have professed holiness have not lived up to their professions, and that the doctrine has suffered very materially from its inconsistent and unwise advocates. Their profession and their acts have not been in harmony at all. I think, however, that a careful examination of the matter will convince any unprejudiced mind that the proportion of inconsistent professors of holiness is no greater than the proportion of inconsistent professors of justification. It must be admitted that many in all ages who have professed only conversion, have not lived up to their profession, and the cause of religion has suffered greatly from such inconsistent professors. If, therefore, we discard the doctrine of Christian perfection because of the inconsistencies of many who have professed it, for the very same reason we must discard the doctrine of justification; in fact, for the

very same reason we must discard all religion, and take our stand on the broad platform of infidelity. Are we ready to take this rash step?

I do not pin my faith to the actions of any man. No wise man, it seems, would do such a foolish thing as that. My faith rests on God's Word alone. Let God be true, though every man may be a liar. To the law, therefore, and to the testimony, to the Word of God, and not to the actions of men, do we appeal.

That Christian perfection is attainable is proved to my mind beyond the shadow of a doubt by the many passages of Scripture quoted in the forepart of this chapter.

What is Christian perfection? To answer this question satisfactorily it will be necessary to treat the subject negatively—to show what it is not; and in showing what it is not we may be able, perhaps, before we get through to show what it is. Touching this doctrine, the ideas of many are vague and very much confused.

1. It is not absolute perfection. The highest, the brightest, the sweetest, the loveliest angel that ranges the fields of light and glory is not absolutely perfect. Absolute perfection belongs alone to God. God is absolutely perfect in degree; Christians are perfect in kind only.

2. It is not angelic perfection. Angels are a higher order of intelligences than men. Angels never make mistakes, never err, never commit blunders. Their love burns with an intensity, and their services are performed with a precision that are not possible for mortals. They have none of the infirmities of fallen human nature. While the sad effects of the fall cling



to these bodies of ours, we do not claim that it is possible for us to be as perfect as the angels in heaven. But when this corruptible shall put on incorruption; when this mortal shall put on immortality; when these bodies, sown in dishonor and weakness, shall be raised in power and glory, then we shall be perfect as the angels.

3. It is not the perfection Adam had before the fall. Before man fell, all his faculties and powers were perfect. His intellectual, physical, and moral powers were all complete. Sin has marred and dwarfed all these powers. With the intellect marred and dwarfed by sin, with all the physical powers impaired by evil, it is not possible, since these are the mediums through which the soul now operates, to be as perfect as if these powers had never suffered from sin. So it is not claimed, nor does the Bible promise the perfection Adam had before the fall. We must be content, therefore, with the perfection taught us in God's Word. And God's Word does not promise to us absolute perfection, nor angelic perfection, nor Adamic perfection, but *Christian perfection*.

4. It is not a perfection of the head. Nowhere in all the range of God's Word is there a single promise that God will make us perfect in judgment. The only perfection promised in the Bible is the perfection of love. Mr. Wesley says: "Another ground of these and a thousand mistakes is the not considering deeply that *love is the highest gift of God*. There is nothing higher in religion; there is, in effect, nothing else." Christian perfection is the loving God, with all the heart and all the soul and all the strength. This is the highest spiritual mountain-peak that can be gained here on the earth.

5. Christian perfection does not imply a faultless life. We are commanded to be blameless, but not faultless.

We shall be liable to make mistakes, commit errors, and make blunders as long as we live in a body marred and dwarfed by sin. An error in judgment may lead to an error in act. God goes back of the act to the motive that prompted the act. It is the intent that makes the crime. A man may be a murderer without ever having taken the life of a fellow-being. He may have desired to do so, and that constitutes the crime. On the other hand, he may have actually taken the life of a man, and still not be a murderer. He may have accidentally taken the life of his fellow-being. Hence Christ says, "Judge not, that ye be not judged." The Bible nowhere promises us a perfection that will free us from mistakes. While Christian perfection does not admit of any sin, inward or outward, properly so called, it does admit of a consciousness of infirmities and shortcomings and great weaknesses. These they often deplore in the deepest humility. These innocent mistakes and infirmities all need the blood of atonement, and we rejoice and praise God that the blood of atonement covers them all, and more than meets every demand. Christian perfection admits of many infirmities, but not one sin.

6. It is not freedom from temptation. If you expect to be saved from temptation in this life you are expecting something you will never realize. The servant is not greater than his Lord. If it were possible for us to reach a point where we could not be tempted we should be greater than our Lord was. "He was tempted in all points like as we are, yet without sin."

It is no sin to be tempted. The sin lies in our yielding to the temptation. Mr. Dow says, "We can not prevent the buzzards flying over our heads, but we can keep them from making nests in our hair." Here on earth is the battle-field; here we are waging a warfare. Can there be war without conflict? Can there be conflict without enemies? Of all persons on the earth, those who are the most holy are the most exposed to temptation. Those who are the most holy are placed in the front of the battle. God has chosen them as His vanguard. They are the ones who make assaults upon the enemy. If they are in the front and lead the charge, they are, more than any others, exposed to the fiery missiles of the foe. At the pure Satan will hurl his sharpest arrows. Against them he will level his heaviest artillery. One holy person cast down is better for the empire of Satan than a whole regiment of ordinary Christians. One who is now in heaven once said, "As certain as night follows day, so certain will the black-angel persecution follow holiness."

A man who had recently come into the experience of perfect love under the ministrations of Rev. Mr. Caughey, the great evangelist, went to him and said: "I do n't understand this. I never had such severe temptations in my life as I have had since I received this blessing." "O," said Mr. Caughey, "that is not at all strange. It takes ten devils to watch you now, where it took only one when you were in a weak and sickly state." The less religion Christians have, the less trouble they have with Satan. Satan is satisfied with weak, worldly-minded Christians, and seldom troubles them. If we have no severe temptations, we



may well suspect the genuineness of our religion. A man once said, "I am opposed to revivals on principle." Another one said, "I am opposed to this doctrine of holiness." Are not such men sound asleep? The devil can do almost anything with a man when he gets him fast asleep. A man once dreamed he was traveling, and came to a little church, and on the cupola of that church was a devil fast asleep. He went on a little further, and he came to a log-cabin, and it was surrounded by devils, all wide awake. He was surprised, and asked for an explanation. One of the little imps said: "I will tell you. The fact is, that whole Church back there is asleep, and one devil can take care of all the members, and sleep at the same time; but here in this cabin are two holy, wide-awake persons—a man and a woman—and they have more influence and power than that whole Church." The greater the effort put forth on the part of the Christian to live near God and save souls, the greater will be the effort on the part of Satan to hedge up his way and thwart all his commendable plans. Every step we take from here to the throne of God will be hotly contested by the devil.

Then God will have a tried people. Job said, "When he hath tried me, I shall come forth as gold." (Job xxiii, 10.) David said, "Thou, O God, hast proved us; Thou hast tried us as silver is tried." (Ps. lxiv, 10.) Solomon says, "The fining pot is for silver, and the furnace for gold; but the Lord trieth the hearts." (Prov. xvii, 3.) God said of His ancient people, "I have chosen thee in the furnace of affliction." (Isa. xlviii, 10.) "I will refine them as silver is refined, and will try them as gold is tried; they shall call on My

name, and I will hear them." (Zech. xiii, 9.) James says, "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life." (James i, 12.) He does not say, Blessed is the man that *has* temptation, but, Blessed is the man that *endures*, that stands firm, is loyal to God during the fiery temptation. That man will at last receive a crown, before the beauty and splendor of which the crowns of the kings and emperors of earth will pale and sink into utter insignificance. It is said that Napoleon once ordered a coat of mail. When the artisan completed it, he delivered it to the emperor. The emperor ordered him to put it on himself. Then Napoleon drew his large navy revolver, and fired shot after shot at the man in the armor. It stood the severe test, and the artisan received from Napoleon a large reward. So if we stand the severe tests that will be applied to us here, great will be our reward hereafter.

God's method with His children here is found in Daniel xii, 10. "Many shall be purified and made white and tried." That is God's method. Purified, made white, then tried. Many are purified, but when the tests are applied give way.

"A few mornings ago," said a lady, "I placed a clean, white platter in the stove-baker, to warm it. By accident the door was closed, and the dish became very hot. When I removed it, a scum of grease had covered nearly the whole surface. The heat had brought it out. I was surprised to see so much filth on what had appeared a perfectly clean white platter. I wondered if such a scum of sin would come to the surface if I should be tried as by fire. What a

state that must be when no spot will appear, though a white heat is applied to bring out the defects!"

7. Christian perfection is not regeneration. It is a state of grace above and beyond conversion. Paul said to the Christians at Corinth: "And I, brethren, could not speak unto you as unto spiritual, but as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet are ye now able. For ye are yet carnal; for whereas there is among you envying and strife and divisions, are ye not carnal?" (1 Cor. iii, 1-3.) "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. vii, 1.)

Christian perfection is the perfecting, the completing, of the work which was begun at conversion. To the Church at Rome Paul said, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. xii, 1.) And to the Christians at Thessalonica he said, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thess. v, 23.) Be it remembered that the faith of these Thessalonian Christians had been spread abroad "in every place" throughout all "Macedonia and Achaia." They were noted everywhere for their faith and good works, and yet Paul prayed that they might be wholly sanctified. All the foregoing exhortations were given to Christians, showing very clearly

that the work of entire sanctification had not been accomplished in them. They were not made perfect in love; but their great privilege was clearly set before them, and they were earnestly exhorted to avail themselves of their high privilege.

"But," says one, "is not God able to convert and wholly sanctify the soul at the same time?" Most assuredly He is. But it is not a question of God's ability at all, but of our faith. We are justified by faith. We are also sanctified by faith. Paul, in his discourse before Agrippa, says we "are sanctified by faith." (Acts xxvi, 18.) Dr. Adam Clarke, in commenting on this verse, says we are taught, "not only the forgiveness of sins, but the purification of the heart." We get just what we believe for. "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." (Mark ix, 24.) When faith is genuine, it is always distinct, and is put forth for a particular object.

A very common question with our Lord was, "Believe ye that I am able to do this?" Blind Bartimeus cried out to the Savior, saying: "Jesus, Thou Son of David, have mercy on me. Jesus answered, and said unto him, What wilt thou that I do unto thee? The blind man said unto Him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way." (Mark x, 51, 52.) He got just what he believed for—eyesight.

The leper said to Jesus, "Lord, if Thou wilt, Thou canst make me clean." This was his faith. Jesus said: "I will; be thou clean. And immediately his leprosy



was cleansed." (Matt. viii, 2, 3.) He received just what he believed for—cleansing.

A father went to the Savior with his son, possessed with a dumb spirit. That father felt only as a father could feel under such circumstances. His own loved boy was under the complete power and control of the devil. How his heart must have bled with grief at every pore! Many a parent's heart bleeds to-day because a son is under the complete power of Satan. With the deepest anguish of heart the father cried out: "If Thou canst do anything, have compassion on us, and help us. Jesus said unto him, If thou canst believe; all things are possible to him that believeth." The father exclaimed: "Lord, I believe. Help thou mine unbelief. And the spirit came out of him." (Mark ix, 23-25.) He obtained just what he believed for—the deliverance of his son from the possession of a dumb devil.

The Syrophenician woman believed for the deliverance of her daughter from the power of the "unclean spirit," and she received just what she believed for. The faith of all these persons was put forth for a distinct object, and they all received that for which they believed.

The blind man believed for eyesight, and received it. The leper believed for cleansing, and received it. The father believed for the deliverance of his son from the possession of the dumb devil, and the son was saved. The mother believed for the deliverance of her daughter from the unclean spirit, and the daughter was rescued from his toils, restored, and made pure. To-day, as eighteen hundred years ago, we get

just what we believe for. If we believe for pardon, we get pardon. If we believe for perfect love, we get perfect love. If we believe for the anointing of the Holy Ghost to qualify us for work, we receive the anointing. If the penitent at the altar, seeking pardon, could believe for pardon and entire sanctification at the same time, I believe he would receive both. But I have never known one who at the same moment could grasp all. Mr. R. P. Smith, in his "Holiness Through Faith," relates the following: "While addressing a company in one of our mission-houses in New York, I noticed a young woman much affected. I found, after meeting, she was an actress, who had been brought to the point of turning her back on all her past life; but she was unable to believe that such a sinner as she was could receive the grace that was set before her. To my explanation of the Divine sacrifice for sinners she only exclaimed, 'O yes, sir; I know that it is all true, but I can't believe that it is for me.' It seemed too great presumption for her to believe that all her sins were blotted out, and she at once placed in the family of God. I left her in this condition of mind—longing for salvation, and yet too faithless to believe that it was for her.

"Upon parting with the actress, I was introduced to a refined, matronly, Christian woman, who, I understood, was giving her life to this gospel work among the abandoned. Her whole heart was in her work, with an energy and simplicity that I have never seen surpassed. Her joy was to spend her years in the midst of this moral leprosy, raising the cross among the dying souls around her. But even while thus laboring for Christ she felt most deeply her need of



some privilege greatly beyond her present experience. So in earnest was she that she had just passed a sleepless night of sorrow and prayer for the full and satisfying revelation of Christ, with the complete victory over her own will. She knew that her sins had been forgiven her, and that she truly loved Jesus. Work for Jesus was the most delightful thing in the world to her. She knew that there was in the gospel a redemption 'from all iniquity,' but she had not found it. She knew that Christ bore her sins that she might become dead to sin and alive to righteousness, but she had not attained to it. The secret of this unsupplied need was soon found. Full of faith for God's work in others, and up to a certain point in herself, she needed to open the door of her heart yet more widely, that the King of glory might come in. This dear saint, who had so often taught the lesson to anxious sinners of faith as the means of blessing, now saw that the very same lesson was to be learned by herself upon a different level. The very words that a few moments before had been said to the awakened actress—*Trust in Christ for what her soul felt the need of*—were now to be applied to herself. Shortly after this interview, the actress found Christ through faith, pardon for all her sins; and the missionary, upon her high level of Christian experience, *also found in Christ*, through faith, 'cleansing from all unrighteousness.' Faith in each grasped the promise."

Each received just what she needed and just what she believed for. From the very beginning to the highest summit of Christian attainment faith is the channel of God's blessing, while unbelief is the bar. "So much faith, so much deliverance; no more, no less!

If we would live up to the gospel standard of holiness, we must believe up to the gospel standard of faith." Christian perfection is a soul made perfect in love. A soul made perfect in love is a soul perfectly pure. A soul perfectly pure is a soul cleansed from all sin, inbred or birth sin and actual sin. If you desire that perfect cleansing, believe for it, and you will have it.

8. Christian perfection does not imply that we can not fall. If "the angels which kept not their first estate, but left their own habitation," fell into sin, and are "reserved in everlasting chains under darkness unto the judgment of the great day;" if Adam in paradise fell; if Solomon, the best and wisest man that ever lived, fell, we need not expect that we shall become so holy that we can not fall. The very highest possible state of grace attainable in this life will not exempt us from danger. So it becomes necessary for us to say to the purest men and women that walk the earth:

"O watch, and fight, and pray;  
The battle ne'er give o'er;  
Renew it boldly every day,  
And help divine implore.

Ne'er think the victory won,  
Nor lay thine armor down;  
The work of faith will not be done  
Till thou obtain the crown."

9. Christian perfection is not maturity. Purity is one thing, and maturity is another. They are just as distinct as day and night. Many jumble the two together. Christian perfection is purity. Purity is freedom from sin, and is the result of God's extirpating power. Maturity is the result of growth, and takes time. Purity is a work wrought in the heart instan-

aneously by the power of God. Maturity, being the result of growth, is gradual, and may go on indefinitely. Some think, if they are sanctified wholly they can never grow any more, when in fact they are just prepared to grow rapidly. Purity removes from the heart that which hinders growth. Inborn sin is a hindrance to growth, just as weeds in the field are a hindrance to the growth of the corn. Remove the weeds, and the corn will grow more rapidly. Remove all sin from the heart, and you will grow in grace more rapidly than ever. Let the cleansing blood of Jesus Christ be applied to the heart by the Holy Ghost, and you will receive an impetus that will send you on your heavenly way with a speed you never dreamed of before. We are commanded to "grow in grace;" but not into grace. Grace must first be imparted before there can be growth. As in nature, so in grace; first life, then growth. Pardon is by faith, and is instantaneous. God does not pardon gradually. When God pardons a soul, it is a perfect work. All actual sin is forgiven, and will be remembered against that soul no more forever; and that work is done in an instant, in the twinkling of an eye. After pardon, then we may grow. Entire sanctification is by faith, and is instantaneous, just as pardon is.

A few years ago the wife of a distinguished minister was lying hopelessly ill. All was mist and uncertainty before her. She longed for the purity and peace promised in the Holy Word; but her husband had always preached a gradual growth in grace, and completeness in Christ only at death, and she waited for that hour in dread uncertainty. "O that I could have complete deliverance from sin now, before that fear-

ful hour!" she exclaimed. "Why not?" the Spirit suggested. She sent for her husband, and as he entered her sick chamber, she anxiously inquired, "Can Christ save me from all sin?" "Yes; He is an Almighty Savior, your Savior, able to save to the uttermost." "When can He save me? You have often said that He saves from all sin at the dying moment. If He is Almighty, do n't you think He could save me a few minutes before death? It would take the sting of death away to know that I am saved." "Yes; I think He could." "Well, if He could save me a few minutes before death, do n't you believe it possible for Him to save a few hours or a day before death?" The husband bowed his assent. "But," she said, with deep emotion and great earnestness, "I may live a week or a month; do you think it possible for God to save a soul from all sin so long before death?" "Yes; all things are possible with God," he answered, with deep emotion. "Then kneel right down here and pray for me. I want this full salvation now, and if I live a month, I will live to praise God."

He knelt beside her bed, and offered a prayer such as he had never offered before; and while he prayed, the cleansing blood that makes whiter than snow was applied to her soul, and she was enabled to rejoice with joy unspeakable and full of glory. She lived a month afterwards to magnify the grace of God and testify to that perfect love that casteth out fear.

From the grave of his wife that husband went forth to preach Christ as a present Savior, able to save from all sin.

A wholly sanctified soul is just as pure a moment after the cleansing blood is applied as the soul of the



man who has been sanctified for twenty years. But the man who has been walking for twenty years under the cleansing blood, has an experience deeper, wider, richer, and far more extensive than the man who has just been fully saved. The difference is not in quantity, but quality. A drop of water may be just as pure as the ocean, but there is more in the ocean than in the drop. A soul cleansed from all sin is prepared to grow more rapidly than ever.

When crossing the Sierra Nevada Mountains, in 1850, after traveling for some time, we reached a point where we supposed we saw the summit. A lofty mountain-peak rose in solitary grandeur before us. We said, and we rejoiced at the sight, "There is the summit." We started up the rough mountain-side, and after traveling for some three hours, reached its summit. But to our surprise, and not a little disappointment, we saw rising, far away above and beyond us, another mountain-peak. We said, "Well, we thought this was the summit, but were very much mistaken. That's the summit away up there."

We started, and after several hours of weary travel, we at length reached this mountain summit; but to our utter disappointment and astonishment we saw, rising before us, higher up and farther away, another mountain-peak. We made no more predictions. Again, after a short rest, we started, and after plodding through slush and snow for nearly a half a day, reached this mountain summit. Then, away above and beyond us, rose another. Mountain-peak rose above mountain-peak, higher and higher and higher. And thus it is with the religion of the Lord Jesus Christ, if we live up to all the light God gives us.

The Christian's pathway to the skies is an ascending pathway. Mountain-peak of joy and knowledge in Divine things rises above mountain-peak, higher and higher and higher. Our experience may grow deeper, and wider, and richer, and grander. We go from a justified soul to a soul made perfect in love; from a soul made perfect in love to a soul glorified in body and spirit; then onward and upward forever and ever.

10. Perfect love is not simply ecstasy. It is not simply a bubbling up of joy, overflowing the soul with rapturous delight. It is, however, always peace, always rest of soul, and sometimes the great tidal waves of joy roll over the heart, deluging the whole soul, and filling it with an unearthly rapture. It is not always liberty in prayer, or in testimony, or in preaching. So, if we do not always have great ecstasy, or great liberty in prayer or testimony or preaching, we are not to conclude that we are not saved. Christian perfection is not ecstasy, but purity; and we obtain purity, not by feeling, but simple faith in Christ.

"O for a faith that will not shrink,  
Though pressed by every foe;  
That will not tremble on the brink  
Of any earthly woe!

A faith that shines more bright and clear  
When tempests rage without;  
That when in danger knows no fear,  
In darkness feels no doubt!"

Unconditional surrender of all to Christ, and unshaken faith in His ability and willingness to save to the uttermost now, this very moment, will bring to the heart the consciousness of this great salvation. May every reader of these pages have this sweet, rich, glowing, and abiding experience!



## CHAPTER IV.

### THOSE ON THE SHINING WAY SEALED.

THE sanctified have just as clear an evidence of their sanctification as they had of their justification. The Holy Ghost bears witness just as clearly to the one as to the other. Says Paul, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise." (Eph. i, 13.)

It was customary among all nations, when a person purchased goods of any kind, to mark, with his seal, the goods bought, so that he might know them and be able to claim them if mixed with other goods. To this custom Paul refers when he says, "Ye were sealed with that Holy Spirit of promise."

When God sanctifies a soul, He puts His Divine seal upon that soul by sending into that soul His Spirit; and he who has the Spirit, has God's seal that he belongs to the heavenly family.

Mr. Wesley says, "None, therefore, ought to believe that the work is done till there is added the testimony of the Spirit, witnessing his entire sanctification as clearly as his justification." (Plain Account, page 8.)

"We have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God." (1 Cor. ii, 12.)

Sanctification is one of the things that is freely

given us of God, and Paul here declares that the Holy Spirit gives to us the knowledge of this fact.

When the Holy Spirit convicts man of sin and of the need of pardon, he knows it. This is a fact that comes within the range of his own consciousness. No fact in the universe is more clear to his mind than this. The Holy Spirit witnesses to the fact that he is a sinner. No argument, no logic can convince him to the contrary. He has the spirit of bondage to fear.

Then, when the convicted man surrenders to God, and believes on the Lord Jesus Christ, the Holy Spirit witnesses to the great fact of pardon. He now has the Spirit of adoption. "The Spirit itself beareth witness with our spirit that we are the children of God." (Rom. viii, 16.)

Then, when the Holy Spirit convicts the believer of the need of heart-purity, he knows that. When this great want, this insatiable hunger comes into the soul, he knows it. Can a man be hungry, and not know it? Can a man be thirsty, and not know it? So, when this want comes into the soul of the believer, he knows it. It is a matter that comes within the range of his own inner consciousness, and he knows it just as certainly as he knew that he was a sinner when first convicted of sin. No argument, no logic, can possibly convince him to the contrary. Then when he believes on the Lord Jesus Christ for a pure heart, the Spirit witnesses as clearly as to any former state that "The blood of Jesus Christ cleanseth from all sin."

What is the witness of the Spirit to our sanctification?

The witness is not simply ecstasy, great emotion, or great joy. These may exist in connection with the

witness, for they are some of the fruits of the Spirit; but they are not the witness.

The witness of the Holy Spirit to our full and complete salvation is richer and sweeter and deeper and grander than emotion.

It is richer, deeper, sweeter, grander, and far more permanent than joy or ecstasy.

What is it, then?

It is a Divine conviction made upon the heart by the Holy Ghost that God loves me and that He saves me from all sin.

This Divine conviction that God loves me and saves me does not depend on emotion or joy or great ecstasy or feeling of any kind whatever.

This Divine impression that God saves me is just the same when there is no feeling, no joy, no ecstasy, as when there is great feeling, great joy, and great emotion; so that he who has the witness of his entire sanctification is not disturbed in the least when there is an absence of all joy and all feeling. Such a one is sealed. He has the knowledge of present salvation and a pledge of eternal glory hereafter.

## CHAPTER V.

### THE RELATION OF THE MINISTRY TO THE SHINING WAY.

A TREMENDOUS responsibility rests upon every man called of God to preach the gospel. If the minister is true to God and loyal to his high and heaven-ordained calling, he must preach the gospel—the whole gospel, the gospel in its entirety. He must warn sinners of their danger, and show believers their high and heaven-favored privileges. He must preach a burning hell, the undying worm, a flaming judgment, as well as a heaven of ever-increasing light and glory.

Why is it that revivals are so few in these days?

This vital question is being discussed in all the papers of all the Churches, in ministerial meetings, public gatherings, everywhere, in public and in private. It is a great question—a question rising far above all ordinary questions.

Why is it that many of the so-called revivals of the present day are so weak, superficial, and lacking in the old-time heaven-and-earth-quaking power?

Why is it that so many of our Churches are dead spiritually—twice dead, plucked up by the roots?

Why is it that so many of them are neither cold nor hot, and God Almighty is ready to spew them out of His mouth?

Why is it that so many of our people are living down in Grumbling Alley, amid the smoke and soot and filth and gloom, where the whole atmosphere is

heavy with spiritual poison and death? And why is it that there are so few walking the Shining Way of holiness, where a doubt never comes to stay, and a cloud never rolls, but where the sun shines bright all the year round?

These are burning questions—questions that ought to go home with weight and power to every Christian heart.

We can not resist the conviction that the cause, in part at least—not wholly, perhaps—lies at the door of the ministry. Our ministers have failed to preach the old, rugged gospel.

May not the foregoing questions be answered in part as follows?—

1. A time-serving ministry. The awful fact stares us in the face that there are many time-servers in the pulpits of our land.

The prophet Hosea draws a dark and dismal picture of the condition of the nation and the people of his day: "There is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." (Hosea iv, 2, 3.)

The people went down in sin, and the priests followed; as the prophet declares in the ninth verse: "Like people, like priest."

The priests refused to lift up their warning voice, cry aloud, and show the people their sins, and all alike were swept into the awful vortex of ruin.

Paul, in writing to Timothy, graphically describes the condition of many Churches of the present day: "The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to



themselves teachers having itching ears." (2 Tim. iv, 3.)

The ministers of these Churches, like the priests in the days of Hosea, cater to the wish of the people. Instead of doing as Paul told Timothy to do—"Preach the Word; be instant in season, out of season; rebuke, reprove, exhort, with all long-suffering and doctrine"—they endeavor to tickle the ear, charm the imagination, and thus lull to sleep the people in their sins. They cry, "Peace, peace, when there is no peace." "They heal the heart of the daughter of God's people slightly." "They daub with untempered mortar," and when the storms of death and the judgment come, the fall and ruin will be fearful and eternal.

2. The desire for popularity and the praise of men. This desire finds its way into the pulpit as well as the pew. There is a natural desire in man for self-promotion and self-glory, a desire for the praise and honors of the world. This desire clings to the imperfect Christian. It manifests itself in the ministry and the laity. Nothing but perfect love can eradicate it from the heart. The fire of the Holy Ghost alone can burn it out of the soul.

After Dr. Daniel Steele was sanctified, he said: "I am as dead to all personal ambition as the autumn leaves beneath my feet. It was different once. There was once a desire for the applause of men—a name resounding in the trumpet of fame. It was not noticeable to my friends; but it existed, an uneasy tenant of my bosom. But five years ago it was removed."

This "uneasy tenant" in the bosom of Dr. Steele before he was sanctified, finds a place in the bosom of many unsanctified ministers of the gospel. And this



desire leads them to tone down the gospel to please the people. Hence the Churches languish and die spiritually.

A popular minister of the gospel dreamed that he died, and was surprised to find himself in hell, surrounded with fiends and lost souls, tossed to and fro upon the burning waves of the lake of fire. It was an awful surprise to him; for, being a minister, he expected to gain heaven. He asked for an explanation. It was given. Said one of the friends, "You preached to please men, and not to save them; for the honors and applause of the world and a fine salary, and not alone for souls; and now you have your reward." He awoke. His hair was on end. The great drops of sweat, like beads, were oozing from every part of his body. He arose, kneeled by his bedside, and asked God to forgive him. Then he went forth to preach a different gospel. It was not so pleasing to the worldly tastes of some, but souls were saved, and the Church was built up wherever he went.

God says to every minister of the gospel, and these burning words ring in my ears almost constantly: "I have made thee a watchman unto the house of Israel; therefore hear the word at My mouth, and give them warning from Me. When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand." (Ezek. iii, 17, 18.)

3. This time-serving spirit and intense desire for popularity and fame keeps the mouth of the minister closed on the great subject of holiness. He is silent

touching the grandest theme in all the wide range of the Bible. The doctrine that should ring out from every pulpit, rising far above all other doctrines, is seldom heard, and if heard at all, it is mentioned in such a vague way that none understand it, and none are led into its blissful experience. The all-important doctrine of holiness—that which alone will fit man for a happy life, a victorious death, a triumphal car in which to ride to heaven, and a home of unsullied joy beyond the stars—is a doctrine he seems the least interested in and the least acquainted with.

Strange that a minister should be so shy of the foremost doctrine of the Bible. He should be better acquainted with the doctrine of holiness, both theoretically and experimentally, than any other doctrine of the Scriptures; for “without holiness no man shall see the Lord.”

I have often wondered that pastors who have to send away for evangelists in order to get souls saved in their own Churches do not see where their own weakness lies.

Not a single successful evangelist of which we have ever read or seen, but what has made the doctrine of holiness prominent in his services. They understand the doctrine theoretically and experimentally, and are able to lead Christians into its delightful enjoyment. James Caughey, who went like a flame through Canada, the United States, and Great Britain, winning thousands on thousands to Christ, kept this doctrine prominently before all his congregations. He could tell a sinner just how to be saved, and he could tell a believer just how to be sanctified.

Bishop William Taylor has been the most success-

ful evangelist since Paul's day. In seven months he was instrumental in the conversion of seven thousand Africans—one thousand a month. In the United States, in South America, in Australia, in Africa, and India, tens of thousands were converted through this man of God. In every land and in all his services the doctrine of holiness was made very prominent.

Charles G. Finney, E. P. Hammond, Thomas Harrison, Dwight L. Moody,—all these great soul-winners have had heart-purity, and this has given them their marvelous power. These great evangelists do not have a monopoly on holiness. This same power these holy men have had every minister of the gospel may have. There are pastors who enjoy holiness, and who have revivals and numerous conversions yearly, who often send for an evangelist to aid them; for they know the real worth of an evangelist. And when the evangelist goes to aid such a pastor, he has an easy and a glorious time. Then there are other pastors, who rarely have a conversion without an evangelist. And the simple fact that they must send away for an evangelist in order to have a revival and souls converted is an acknowledgment of their own spiritual weakness. Every pastor may be an evangelist.

John Wesley, whose fame as a preacher, an organizer, and a soul-winner grows with the years, and will continue to shine brighter and brighter as the ages pass, kept the doctrine of holiness conspicuously prominent before all his preachers and all his people. He declared that the ministers who were true to holiness were a success, and those who were not true to this great doctrine were a failure. Hear him: "Where Christian perfection is not strongly and explicitly preached, there is seldom

any remarkable blessing from God, and consequently little to the society and little life in the members of it. . . . Let not regard for any man induce you to betray the truth of God. Till you press the believers to expect full salvation *now*, you must not look for any revival." (Works, Vol. VI, page 761.)

"I hope he is not ashamed to preach full salvation, receivable now, by faith. This is the word which God will always bless, and which the devil peculiarly hates; therefore he is constantly stirring up both his own children and the weak children of God against it." (Letter to Mrs. Bennis, 1771.)

"I found the plain reason why the work of God had gained no ground in this (Launceston) circuit in all the year. *The preachers had given up the Methodist testimony.* Either they did not speak of perfection at all (*the peculiar doctrine committed to our trust*), or they spoke of it only in general terms, without urging the believers to go on unto perfection and to expect it every moment. And *wherever this is not done* the work of God does not prosper. (Vol. IV, page 459.)

Writing to Rev. Peard Dickenson, in 1767, he said: "Do not forget strongly and explicitly to urge the believers to 'go on to perfection.' When this is constantly and earnestly done, the word is always clothed with power." (Works, Vol. VII, page 101.)

"If you press all the believers to go on to perfection, and to expect deliverance from sin every moment, they will grow in grace. But if ever they lose that expectation, they will grow flat and cold." (Works, Vol. VII, page 96.)

Writing to Rev. Freeborn Garrettsen in 1785, he said: "Let none of them rest in being half Christians.



Whatever they do, let them do it with all their might; and it will be well, as soon as any of them find peace with God, to exhort them to 'go on to perfection.' The more explicitly and strongly you press all believers to aspire after full sanctification, as attainable now by simple faith, the more the whole work of God will prosper." (Works, Vol. VII, page 172.)

To Rev. John Baxendale, in 1785: "You send me an agreeable account of the work of God in and near Wigan. Indeed, His work will flourish in every place where full sanctification is clearly and strongly preached." (Works, Vol VII, page 172.)

Rev. L. Tyerman, in his "Life and Times of Wesley," says: "All who are acquainted with Methodist history are well aware that Methodism has always prospered most when the doctrine of entire sanctification has been most popular."

Holiness is the distinctive and peculiar doctrine of the Methodist Episcopal Church; and just as we are true and loyal to this grand old doctrine will we be successful in winning souls for the Master. As loyal Methodists, then, let us fling the banner of holiness to the breeze. Let it float out and wave over every society. Let it be lifted so high that all the world can see it. Above all, let us have the experience, the indubitable consciousness that the blood of Jesus Christ cleanseth from all sin; then the "beauty of holiness" will shine out in all our words and looks and acts, and then the world will be attracted to it as certainly as the needle is attracted to the pole.

## CHAPTER VI.

### THOSE ON THE SHINING WAY FREE FROM THE CARNAL MIND.

**P**AUL says, "To be carnally-minded is death; but to be spiritually-minded is life and peace." (Rom. viii, 6.)

The carnal mind is that which was with us when we were born. It is inherited depravity. This inherited depravity is evil, and only evil, and that continually. The carnal mind is earthly. The earthly-minded man lives for this world. The spiritually-minded man lives for the world to come. Mr. Wesley said, "I am steering for the headlands of glory." Every fully-saved soul is headed for the skies; he is making for the port of endless day. The trend of the carnally-minded man is downward. The trend of the spiritually-minded man is heavenward. "The carnal mind is enmity against God; for it is not subject to the law of God, neither, indeed, can be." (Rom. viii, 7.)

It never can be subject to the law of God. As it is not subject to the law of God, and never can be; as it is always and eternally opposed to God and God's law, and never can be anything else, it can not, therefore, be mended. The only thing to be done with it is to have it eradicated. Dr. Adam Clarke says, "It must be destroyed."

That there is something in the human heart after conversion that gives the Christian a great deal of trouble is patent to every converted man and woman.



This troublesome thing is the carnal mind, or, as Mr. Wesley calls it, "inbred sin."

The Bible clearly teaches that the carnal mind remains after conversion, and that a second work is needed to take it away. The Churches just as clearly teach the same great fact. The experience of converted men and women the wide world over confirm just what the Bible and the Churches teach.

I. The Bible is very clear. It gives no uncertain sound on this subject. In writing to the Corinthian Church, Paul says, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." (1 Cor. iii, 1.)

These persons to whom Paul addressed these words were Christians. This is evident from the fact that he calls them "the Church of God which is at Corinth;" "The grace which is given you by Jesus Christ;" "Called saints;" "Babes in Christ."

All these terms and phrases show clearly and prove, beyond even the shadow of a doubt, that they were Christians, and hence regenerated. These Corinthian Christians had carnality, or what Mr. Wesley called "inbred sin." In the seventh chapter of second Corinthians, Paul calls the carnal mind "filthiness of the flesh and spirit." "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Here he is writing to these same Corinthian Christians, and he declares that they had filthiness of the flesh and spirit, and he exhorts them to have this filthiness *cleansed away*.

In the fourth chapter of Ephesians and the twenty-

second verse he calls inbred sin "the old man:" "Put off the old man, which is corrupt according to the deceitful lusts." In writing to the Romans, the apostle calls it "the body of sin:" "Knowing this, that our *old man* is crucified with Him, that the *body of sin* might be destroyed, that henceforth we should not serve sin." (Rom. vi, 9.)

Twenty-five hundred years ago God said to His people, "I will take away the stony heart out of your flesh, and will give you an heart of flesh." (Ezek. xxxvi, 26.)

God is not speaking here of conversion; but He is speaking of a great blessing that was to come upon His people. He is speaking here of His own children. He tells them that He will take away their stony heart. Ezekiel was a good man, the prophets were good men, and yet God tells these good men that they had stony hearts; and He tells them that He will take away their stony hearts. "I will take away the stony heart out of your flesh." Many good people to-day have stony hearts.

What do we understand by a stony heart? A stone is something cold, hard, and heavy. Where is the converted man that has not, at times, felt a cold, hard, and heavy feeling in the soul? Some days the heart is light and tender and warm and joyous; but suddenly and unexpectedly a dark, cold, hard feeling is felt inside.

Some years ago I was holding revival-meetings in my charge. One of the leading official members had stood by me, and was very active and very successful in leading sinners to the altar, and in helping them into the light of salvation.

One night I was drawn out in an exhortation to the

Church. I spoke of the need of heart-purity, and urged all who were not wholly sanctified to come to the altar. From that moment that good brother took no more interest in the meeting. He was active no longer. He was opposed to holiness as a distinct work of grace after conversion, and the very moment I spoke of this and its necessity, the stony heart was manifested. He was as cold and hard and indifferent as the unconverted. Many good people have the stony heart, and only some little, trivial circumstance is needed to make it manifest. Well, God wants to take away this stony heart, and He will do it if we will only let Him. Then it will trouble us no more. Thousands on thousands have had it taken away, and they are as free and light and cheerful as the bird soaring away to the skies, singing upon the wings of liberty. Hallelujah!

God, by the mouth of the Prophet Hosea, said of His ancient people: "My people are bent to backsliding from Me." (Hosea xi, 7.)

God don't say that sinners are bent to backsliding; but His own people, His own children. "My people are bent to backsliding."

God's people are His people everywhere and in every age. And God says, "My people are bent to backsliding." And what God declares, all history, observation, and experience confirm. God's people, in every age, country, and clime, have been bent to backsliding. This bent to backsliding shows that there is something crooked in the heart of a converted man—something radically wrong—something that ought not to be there. That bent to evil, that radically wrong thing in the heart felt by every Christian the wide world over, God is ready and willing and anxious to remove.

"Let us lay aside every weight, and the sin which doth so easily beset us." (Heb. xii, 1.) Here again is seen very clearly the carnal mind, inbred sin.

This besetting sin manifests itself in different persons in different ways. In some it is seen in the strong and ungovernable temper. They are quick as a flash. The least thing that goes wrong or opposes their plans, irritates them, and they go off like powder when the fire touches it.

The colored man was not far out of the way when he read the verse, "The sin which doth so easily upset us." Alas! how many of us have been upset by it. In others it is seen in fleshly lust; in others an inordinate desire for money; in others a desire for fame and earthly glory. This besetting sin is in every unsanctified heart. In an unguarded moment, this besetting sin, the carnal mind, often gets the better of us. Then we have to mourn and weep over our failure.

When traveling the Omaha District many years ago, there lived on one of the charges a very good man. He was class-leader, steward, and trustee. He took a deep interest in the welfare of the Church. I was always delightfully entertained at his elegant home. He and his estimable wife were the very embodiment of Christian generosity and hospitality. But this good man had a most violent temper, and it often got the advantage of him. One day a man came into his office to transact some business. The man called in question some part of his account. The good brother became angry at once, rose from his seat, knocked the man down, ordered him out of his office, and told him never to darken the door of his office again. In a few minutes



the report went all over the village that Brother A——, the leading member of the Methodist Episcopal Church, had had a terrible fight with one of his customers. Shortly after this occurred, I went there to hold quarterly-meeting. The brother told me all about the affair, and wept as though his heart would break. "O," said he, "I have disgraced myself, and disgraced my family, and disgraced the Church. The only thing for me to do is to leave the Church entirely." I prevailed on him not to do this, but to make the proper acknowledgment, and the Church would forgive him. This he did, and the Church forgave him. I told him God would take that evil temper out of him, if he would only trust Him,—that it was the carnal mind, and that Christ was ready and willing to destroy in him that awful temper. But I could not get him to trust Christ for complete deliverance. Many others, like this good brother, have the same besetting sin. Christ can and will save us from this sin if we will only trust Him. For this very purpose He came into the world.

In writing to the members of the Church at Ephesus, Paul exhorts them to "Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts." (Eph. iv, 22.)

This exhortation is given to Christians. He calls these very persons to whom this exhortation is given, "Fellow-citizens with the saints and of the household of God." And yet these fellow-citizens with the saints and of the household of God had in them the "old man," the carnal mind, and Paul exhorts them to put off the old man, and then adds, "Put on the new man, which after God, is created in righteousness and true holiness."



The Bible therefore clearly teaches that the carnal mind remains in the heart after conversion. Conversion does not eliminate the carnal mind.

2. What the Bible so clearly teaches touching the carnal mind, or inbred sin, all evangelical Churches teach.

There is not an evangelical Church in all Christendom but what teaches that inbred sin remains after conversion. And all admit that entire sanctification must take place before the soul is fitted for heaven. Many believe, however, that the work is not done until death, or just before death.

The Methodist Episcopal Church is very clear on this subject.

In the catechism we have the following questions and answers:

1. "What is regeneration?"

Answer.—"It is the new birth of the soul in the image of Christ, whereby we become the children of God."

2. "What is sanctification?"

Answer.—"Sanctification is that act of Divine grace whereby we are made holy." Regeneration is the new birth whereby we become the children of God.

Sanctification is the *Divine act* that makes us holy. It is the *Divine act* that puts to death the carnal mind.

Paul says, "Our old man is crucified that the *body of sin* might be destroyed." (Rom. vi, 6.)

3. The experience of all Christians is in perfect harmony with the teachings of the Bible and all the Churches on this subject. Christians of all ages, the wide world over, admit that there is in the heart after conversion something that gives them a great deal of

trouble. And how many there are who long and wish that it were not there. A little girl, only five years old, gave a most graphic description of inbred sin. One day she said to her mother, "Papa calls me good, auntie calls me good, and everybody calls me good; but I am not good."

"I am very sorry," said the mother.

"And so am I," said the child, "but I have a very naughty think."

"A naughty what?"

"My think is naughty inside of me."

Her mother inquired what she meant, and she said:

"When I could not ride yesterday, I did not cry, or say anything; but when you were gone I wished the carriage would turn over, and the horses would run away, and everything bad. Nobody knew it; but God knew it, and He can not call me good."

The naughty think, the violent temper, the revengeful feeling, the fleshly lusts, the inordinate desire for worldly fame—all these trouble and greatly harass the Christian who is not wholly sanctified. And all these may be eradicated by the mighty power of Divine grace. Many, all through the ages, have had these evils entirely extirpated. All who are on the Shining Way have had these scourges removed.

When this great work is done and the carnal mind destroyed, then there comes into the soul the settled peace, the great calm, the undisturbed repose, the joy that is unspeakable and full of glory.

George Fox, the famous Quaker, said: "I knew Jesus, and He was precious to my soul. But there was something in my heart that would not keep sweet, that would not be kind, that would not be patient. I

asked God to take it away, and when I gave Him my will, the Lord came into my heart and took out all that would not keep sweet, all that would not be patient, all that would not be kind, and He shut the door."

What a glorious experience that was!

And that same rich, hallowed, glowing, marvelous experience God is willing and ready to give to every one of His trusting children.

If He did that great work for George Fox, He will do it for the reader, He will do it for every man and woman that walks the face of the earth, for God is no respecter of persons.

The crowning work of the Savior on earth is the cleansing of the heart from inbred sin. This is the last link in the golden chain of a perfected salvation. The next link is glorification.

Eight hundred years before the advent of Christ, Isaiah declared that when the Savior came, He would do a great work in Zion—in the Church—among His own children. What was this great work the Savior was to do? The prophet tells us, "To comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." (Isa. lxi, 2, 3.)

When Jesus Christ by His Spirit comes to the heart of the believer, and purges it from inbred sin, then He gives to that heart "beauty for ashes, joy for mourning, the garment of praise for the spirit of heaviness," and it is just as natural for him to say "praise the Lord" as it is for him to breathe. Did you ever notice how

perfectly natural and perfectly spontaneous, without any effort at all, the fully saved soul will say, "Praise the Lord!" "Hallelujah!"

They will say, "Praise the Lord," if the body and mind are suffering the most intense agony. It is said that during her last illness, Mrs Phœbe Palmer suffered great bodily pain. But not a single murmur escaped her lips. When the severe pain would strike her, she would exclaim, "Hallelujah!" And hallelujahs emanated from her lips to the very last. Whenever I hear a fully-saved soul say, "Praise the Lord!" "Hallelujah!" I say to myself, "Here is another living illustration of the fulfillment of the prophecy made by Isaiah eight hundred years before the advent of Christ, that when Christ came He would give to His people "the garment of praise for the spirit of heaviness."

When the angel Gabriel made the announcement to Joseph of the coming Messiah he said, "Thou shalt call His name Jesus; for He shall save *His people* from their sins." (Matt. i, 21.)

The pre-eminent, the crowning work of Jesus on earth is to save His people from their sins. Paul says, "Christ also loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. v, 25-27.)

How shall we get this great blessing?

1. We must consecrate every faculty and power of body, soul, and spirit to God.

2. We must believe that it is for us. And with the



wonderful promises we have already quoted, how dare we doubt for a single moment that this great blessing is for us.

3. We must desire it.

Until we desire above all other things the eradication of inbred sin from our hearts we shall not receive it.

Now if our consecration is complete, and there is in the heart an intense, earnest, longing desire to be free from the carnal mind, and our faith is genuine, it will not be long until the wonderful work will be accomplished. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." (Matt. v, 6.)

When a man is real hungry, then he will desire food above every other thing. When a man is thirsty, and famishing, he will desire water above all other things. And there is nothing within his power that he will not willingly give in order to obtain that for which he so earnestly desires.

So when a man begins to hunger and thirst after the fullness of the blessing of the gospel of Christ, there is nothing he is not willing to do or give up in order that he may obtain that for which his soul so earnestly and longingly desires.

Penelope was one of the loveliest women in all the world's history.

Ulysses, her husband, went away to the war. For ten years he was at the siege of Troy, and for ten years he was a wanderer. During all these years no tidings came to Penelope from him she loved above all others on the earth.

The months passed, the years, one by one, passed, and still no tidings came. Year after year rolled slowly away, and still no word came to Penelope.



By and by, all said, "He is dead. He will never return."

Then the lovely Penelope had many suitors. They were among the royalty, and the noblest men of the realm. One pressed her hand. She said "No." Another pressed her hand. She said, "No." Another, and then another; still she said, "No."

After awhile, she became weary, and said, "Gentlemen, when I finish weaving the cloth that is now in my loom, then I will give you an answer."

She would weave all day, and at night unravel all she had woven.

Day after day, month after month, year after year, she continued to weave during the day, and unravel at night.

At the end of twenty long years Ulysses came, and Penelope, rushing into his arms, exclaimed: "O, my precious husband! I have been true to you during all these years. I have never given my love to another!"

The world will never cease to admire the lovely Penelope.

And so, dear reader, if you are longing, above all other things, for the Lord Jesus Christ to come and eradicate from you the carnal mind, you will have many suitors. The world will press its claims, but you will say, "No." The flesh will press its claims, but you will say, "No." The devil will press his claims, but you will say, "No." To every earthly suitor you will say, "No." Then Jesus will come to you, "the fairest among ten thousand, and the One altogether lovely." He whom you desired above all others will come. The "old man" will go out, and the new man Christ Jesus will come in, take up His abode, and abide with you forever.

## CHAPTER VII.

### OBJECTIONS ANSWERED.

**B**EFORE stating the objections and answering them, let us notice for a moment the difference between regeneration and entire sanctification. This being done, we shall see more clearly the import of the objections.

The Bible is very clear as to what regeneration is—so clear that he that runs may read. Then the Bible is just as clear as to what entire sanctification is.

Some time ago a distinguished minister of the gospel called sanctification a “perplexing subject.” How a constant and careful reader of the Bible could make such a statement as that is to me a great mystery. The subject of entire sanctification as taught in the Bible is not a perplexing subject at all. It shines forth from the Old and New Testament Scriptures in clear and cloudless brilliancy.

Regeneration is a birth. Christ said to Nicodemus, “Except a man be born again, he can not see the kingdom of God.”

“Marvel not that I said unto thee, Ye must be born again.” (John iii, 3-7.)

Sanctification is a baptism. “He shall baptize you with the Holy Ghost and with fire.” (Matt. iii, 11.)

The child must first be born before it can be baptized. The one hundred and twenty on the day of Pentecost were baptized with the Holy Ghost. This was after their conversion. Regeneration is a birth;

sanctification is a baptism. Any child, it seems, can see the difference.

Again, regeneration is the impartation of life. When a man is converted, he has imparted to him spiritual life. Before he was converted, he was dead in trespasses and sin. When converted he is raised from the death of sin to a life of righteousness. Inbred sin is called "the old man." It is called "the body of sin." "Knowing this that our old man is crucified with him, that the body of sin might be destroyed." (Rom. vi, 6.)

In commenting on this passage, Dr. Adam Clarke says, "'The old man' and 'the body of sin' are the same as indwelling sin, or the infection of our nature in consequence of the fall."

Sanctification is the eradication of the sin that was with us when we were born. It is the crucifixion of "the old man," the destruction of "the body of sin."

Inbred sin is the work of the devil. "The Son of God was manifested that He might destroy the works of the devil." (1 John iii, 8.)

Sanctification eradicates the carnal mind, crucifies "the old man," destroys "the body of sin."

The difference then between conversion and sanctification must be apparent to every careful reader of the Bible.

Conversion is a birth; sanctification is a baptism. Conversion is life; sanctification is death. The one is just the opposite to the other. Now to the objection. If by entire sanctification the carnal mind is destroyed, "the old man" crucified, "the body of sin" slain, how is it possible for it ever to get back into the heart again? We know that persons who have been sanctified have backslidden, and the same evil tendencies have been

felt in the heart after backsliding that were there before they were sanctified. How is it possible for that which is *dead, crucified, destroyed*, ever to get back into the heart again?" We answer: What is death? When a man dies, what is it called? Death is not annihilation. Death is simply the *separation* of the soul from the body.

So the destruction of the carnal mind, the crucifixion of "the old man," the slaying of "the body of sin" by sanctification is not annihilation, but *separation*.

As long as the consecration is perfect and the faith genuine, the separation will remain. The very moment the consecration or the faith becomes defective, that moment Satan comes back into the heart, bringing with him the brood of evils that had been cast out? Keep distinctively before the mind the fact that the destruction of the carnal mind by sanctification is not annihilation, but separation, and you will have no trouble at this point.

Another objection to the doctrine of entire sanctification as a second and distinct work, is the following:

"If entire sanctification destroys the carnal mind, or inherited depravity, then the offspring of the entirely sanctified would be perfectly pure, and free from Adamic sin."

At first blush this seems like a formidable objection. But it melts away under the clear light of the Word of God, as snow disappears before the burning rays of the noonday sun.

This objection holds good against the doctrine of regeneration as well as that of sanctification. If in regeneration the heart is made perfectly pure and holy, and there is no necessity for a second and distinct work, then the offspring of all regenerated persons must be

pure and holy. If the objector denies this, then he admits the necessity of a second work, which we claim the Bible clearly teaches.

Depravity is judicial, and comes upon the *race* in consequence of Adam's sin, as Paul declares, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. v, 12.)

Here Paul teaches that every human being belonging to the race sinned in Adam. Depravity, therefore, is a *race* evil, and every member of the race, past, present, and future, comes under this evil.

Salvation is an individual and personal matter. Christ does not save the race as a race, nor nations as nations, nor communities as communities. But He saves individuals as individuals. Each individual must believe for himself if saved. A father by faith may be converted and sanctified; but he does this only for himself. He can not do it for his child. Depravity has come upon all by birth, and will be, as Paul clearly teaches, coeval with the race of man on earth. "But we escape from it not through our fathers, not as a race, but one by one, through faith in the blood of the Lord Jesus Christ."

The second blessing, "Properly so called," as Mr. Wesley says, which includes the baptism of the Holy Ghost and fire, and the destruction of the carnal mind, is the greatest blessing that ever came to a believer this side the gates of glory. Strange that every Christian does not at once seek, believe, and receive it.



## CHAPTER VIII.

### THOSE ON THE SHINING WAY SPIRIT-FILLED.

A FEW years ago the Rev. Mr. Monod thrilled all Europe with his wonderful sermons and addresses on the baptism of the Holy Ghost. He went not only among the laboring classes, but among the royalty as well, and he awakened in the minds of all that heard him the most intense interest upon this subject.

Among other things he said, "The Churches believe in the Father and the Son to some extent, but hardly at all in the Holy Ghost."

The great need of the Churches to-day is faith in the indwelling of the Holy Ghost, the abiding presence of the Paraclete, the third person in the adorable Trinity.

The disciples had been converted before the day of Pentecost, and they had the Spirit of God with them before that wonderful event. But our Savior said to them, while they had the Spirit with them, "I will pray the Father, and He shall give you another Comforter." (John xiv, 16.)

The apostles had been born of the Spirit antecedent to Pentecost, but at Pentecost they were *filled with the Spirit*.

Previous to Pentecost they had manifestations of the Spirit, and possessed a measure of His marvelous presence and power. At Pentecost He came in His *fullness* and He came to abide with them forever."

The day of Pentecost was an epoch in the religious

experience of the apostles never to be forgotten. The baptism with the Holy Ghost now is an epoch in the religious experience of the Christian that stands out so prominently and conspicuously that nothing can ever erase it from the memory.

It is the will of God that every Christian should be Spirit-filled.

Paul said to the Ephesians, "Be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit." (Eph. v, 17, 18.)

Here the apostle declares that it is God's will that His children should be filled with the Holy Ghost. And not only is it His will, but he commands it.

In the days of the apostles the heathen priests pretended to be filled with the influence of the god they worshiped. If they worshiped Bacchus, the god of wine, they admitted they were under his complete power and control. A Scythian king desired to be privately initiated into the Bacchanalian mysteries of the Greeks, and during the initiation he became intoxicated, and was as hilarious as any of them. One of the Greeks went out to the Scythian army and said: "Ye Scythians ridicule us because we celebrate the Bacchanalian feasts of the Greeks, and the god possesses us. But now the same demon hath taken possession of your king."

They admitted that any one under the influence of liquor was controlled by a demon.

It is a sad and painful thought that the liquor demon to-day, as in the days of the apostles, controls millions. The women as well as the men are controlled by this demon.

It is said that in the city of London there are to-day

three drunken women to one drunken man. And many would be very much surprised if they knew how many drunken women there are in the cities of our own native land. In some the drunken women exceed by far that of the men. These drunken women are not seen in the saloons, nor reeling on the streets, but are in their homes and club-houses.

A party living in Omaha during the Trans-Mississippi Exposition, and who attended the Exposition almost every day, told me that on the "Midway" there were four drunken women to one drunken man, and many of these were young women, and even girls in their teens. The liquor demon has his grip upon millions.

Paul exhorts us not to be drunk with wine, as these Greeks were at their Bacchanalian feasts, and hence were under the complete power and control of the devil; but to be filled with the Spirit, and thus be under the complete power and control of a holy God.

Whatever fills us, dominates us—controls us. A worldly, pleasure-filled heart is under the complete power and control of the pleasures of the world. The pleasures of the world are his masters. He goes at their beck and nod.

How like a thunderbolt from a clear sky is death to such a one! He sees then, when it is too late, that he has spent his life chasing butterflies. And as the grave opens, and hell yawns, he can only exclaim, "The harvest is past, the summer is ended," and my soul is not saved.

A woman of the world, who had spent her whole life running after the pleasures of sin, was on her dying-bed in one of the hospitals of Lincoln. She sent for

me to visit her. I went to see her. It was a sad sight; I never shall forget it. She had moved among the gay and frivolous, at the dance, the theater, and the fashionable gatherings. She was smiled on and flattered by many. At length her health gave way, and, reduced to poverty, she was dying in the lonely hospital. "O," said she, "I have spent my life in folly, and there is nothing left for me in the future. O, I wish everybody could see the vanity of these earthly pleasures as I now see them!"

I commended her to God, and prayed that He might save her, but it seemed that my prayer did not rise very high. The room grew dark, and the atmosphere became murky, and the poor woman went down amid the awful gloom. A worldly, pleasure-filled life has nothing to look forward to in the future but gloom and despair.

A worldly, business-filled heart and life is dominated by the business of the world—under the complete power and control of this world. A man may be filled with the Spirit of God and pursue any legitimate line of business. If filled with the Spirit, God's glory and the salvation of souls will be first, and his business second. A merchant, a nominal member of a leading church, sat in his office busily at work. Letters and papers were piled all around him. His whole being was absorbed in his business. A zealous friend of religion entered his office, and said, "I want to interest you in a new effort for the cause of Christ."

"Excuse me," said the merchant, "I am very busy; I can not attend to that subject now."

"But," said the zealous friend of religion, "do n't you know that vice is alarmingly on the increase in our

midst, and that it becomes us as Christians to do something to arrest the terrible evils all about us."

"I am sorry," said the merchant, "but I am very busy; I am very busy."

"Well," said the zealous Christian, "when shall I call again?"

"I can not tell. I am very busy; I am always busy," and he bowed the intruder out of his office. He had frequently repulsed the friends of humanity in the same way.

One morning a disagreeable stranger came into his office, stepped very softly to his side, and laying his cold, moist hand upon his brow, said to him, "I want you to go with me." The merchant laid down his pen; his head grew dizzy; he felt sick and faint. He arose, left his store, went to his home, entered his bed-chamber, and lay down.

The unwelcome stranger had followed him, and sitting down by his bedside and looking him steadily in the face, said, "You must go with me."

Then the merchant recognized the unwelcome stranger as Death. "O," said he, "I can't die; I am not ready to die," and remorse and terror seized him, such as he had never felt in all his life before.

Now, if he had been filled with the Spirit, he would not have been terrified; he would not have been filled with remorse, but would have said with joy,—

"Come, welcome death, thou end of fears—  
I am prepared to go;"

and gathering up his pure spirit, he would have passed triumphant to his home in glory.

A Spirit-filled heart and life is one who is under the



complete power and control of the Spirit of God. How delightful it is to be under the control of the purest, sweetest, loveliest Being in the universe! How inspiring to know that all heaven is smiling upon you! He who is filled with the Spirit, is guided by the Spirit, kept by the Spirit, comforted by the Spirit, empowered by the Spirit. Forth from such a one there goes an influence for good that everybody feels.

The promises of the baptism of the Holy Ghost are found all through the Old and New Testament Scriptures. They shine out and flame forth from almost every part of God's Word. Nearly six hundred years before the advent of Christ, God by the mouth of the Prophet Ezekiel said, "I will put a new spirit within you." (Ezek. xi, 19.)

Then a little later on, God by the mouth of this same prophet said, "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments." (Ezek. xxxvi, 27.)

But the most wonderful promise of the baptism with the Holy Ghost found in the Old Testament is given by the Prophet Joel, "And it shall come to pass afterward that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit." (Joel iii, 28, 29.)

Mark the peculiar phraseology of this wonderful promise, "all flesh." This promise was not restricted. It was not limited to any class or any sex. It was not simply for a highly favored few in the world. It was not intended for the ministry alone. This glorious

promise is without limit and without bounds. It covers the entire race. It is for every man and woman under the gospel dispensation. And we shall show further on that this promise, so wide and universal in its compass, was, in type, fulfilled to the very letter.

John the Baptist said to the multitudes that crowded to his baptism, "I indeed baptize you with water unto repentance, but He that cometh after me is mightier than I, whose shoes I am not worthy to bear, He shall baptize you with the Holy Ghost and with fire." (Matt. iii, 11.)

Our Savior said to His desponding disciples just a little while before He was crucified, "I will pray the Father and He shall give you another Comforter, that He may abide with you forever. (John xiv, 16.)

Then after His triumphal resurrection from the grave, just before He ascended to heaven, He said to His apostles, "Behold, I send the promise of My Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high." (Luke xxiv, 49.)

In the first chapter of Acts, Luke calls the attention of the apostles to the sayings of the Savior, and the wonderful promises He had made before He left the world.

"Do n't you remember," said he, "the Savior said, 'Ye shall receive power after that the Holy Ghost is come upon you?'"

Now the question is, were these promises found in the Old and New Testament Scriptures fulfilled?

We shall let St. Peter and St. Luke answer these questions.

Luke says :

"And when the day of Pentecost was fully come, they were all with one accord in one place.

"And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

"Now that this was noised abroad the multitude came together and were confounded, because that every man heard them speak in his own language. . . .

"And they were all amazed, and were in doubt, saying one to another, 'What meaneth this? Others mocking said, These men are full of new wine.

"But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words; for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel, And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon *all flesh*; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on My servants and on My handmaidens I will pour out in those days of My Spirit." (Acts ii, 1-18.)

"There was scarcely a tongue in the universe," says Dr. Adam Clarke, "that was not to be found among the

Parthians, Medes, Elamites, Mesopotamians, Jews, Cappadocians, people of Pontus, of Asia, Phrygia, Pamphilia, Egypt, Libya, Cyrene, Rome, Crete, and Arabia."

So we have Divine authority for saying that the prophecy of Joel, that God would pour out His Spirit upon all flesh, was fulfilled to the very letter. The representatives of every nation under heaven received this wonderful gift.

And all along the ages, from Pentecost to the present day, men and women have received this same fiery baptism.

I am glad that the promise of the Father touching the baptism with the Holy Ghost is so broad and sweeping, "I will pour out My Spirit upon all flesh."

This promise is to the followers of Christ throughout all the world, and to all ages down to the end of time. It is for us to-day, as well as for the dwellers at Jerusalem eighteen hundred years ago. This wonderful gift we may all have. We may have it *now*. We may have it simply for the asking. "God is more willing to give the Holy Ghost to them that *ask* Him than earthly parents are to give good gifts unto their children."

## CHAPTER IX.

### THOSE ON THE SHINING WAY SPIRIT-FILLED—CONTINUED.

I DESIRE, in this chapter, to show the reader just how to receive the wonderful gift of the Holy Ghost. 1. If you would be filled with the Spirit, the first step to be taken is DECISION. You must be DETERMINED.

Joel says, "The Lord is near in the valley of decision." The battle is more than half won when this point is reached.

If you would be filled with the Spirit, you must be willing, if need be, I do not say that it will be necessary, but if so, to give up your occupation, have your name cast out as evil, and be separated from your nearest and dearest earthly friends. You must reach the point where you will say, "I will have this great gift, no matter what the cost."

2. The next step to be taken after decision is self-dedication. The consecration of every faculty and power of body, soul, and spirit forever to the service of God.

"Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. xii, 1.)

Self must die before the Holy Ghost will come in and reign supreme in the heart.

"In Japan they have a beautiful legend of the making of a wonderful bell. Long, long ago the emperor wrote to the maker of bells, commanding him to cast a bell larger and more beautiful than any ever made before. He bade him put into it gold and silver and brass, that



the tones might be so sweet and clear that, when hung in the palace tower, its sounds might be heard for a hundred miles. The maker of bells put gold and silver and brass in his great melting-pot; but the metals would not mingle, and the bell was a failure. Again and again he tried; but in vain. Then the emperor was angry, and sent, saying that if the bell was not made at the next trial the bell-maker must die. The bell-maker had a lovely daughter. She was greatly distressed for her father. Wrapping her mantle about her, she went by night to the oracle, and asked how she could save him. He told her that gold and brass would not mingle until the blood of a virgin was mixed with them in their fusion.

“Again the old maker of bells prepared to cast the bell. The daughter stood by, and at the moment of casting she threw herself into the midst of the molten metal. The bell was made, and was found to be more wonderful and perfect than any other ever made. It hangs in the great palace tower, and its sweet tones are heard for a hundred miles. The blood of sacrifice, mingling with the gold and silver, gave to the bell its matchless sweetness. This is only a legend from a heathen land; but its lesson is true. Our lives make no music until self dies, and our blood mingles with our offering in the altar fires of love. It is only when we lose our life for Christ that we get it back, saved and glorious.”

The sacrifice we are called to make in order to get this wonderful gift is small, after all, compared to the riches we receive in return. Years ago Bishop William Taylor was holding revival services in Sidney, Australia. Penitents were at the altar seeking pardon, and believers were there seeking the baptism of the Holy Ghost. A refined and elegantly-dressed lady bowed at the altar.

She was a leading member of the Church. As she bowed with others, she deliberately made her consecration of all to God. When it seemed she had all upon the altar, looking down she saw a beautiful diamond ring upon her finger. Something said, "Take off that ring, sell it, and give the proceeds to the cause of Christ." She hesitated. She prized very highly the ring. It was, in fact, a little idol. She tried to pray, but every time she prayed right up against that ring. She could make no headway at all. After a long, hard struggle she said, "Yes, Lord; I will," and she removed the ring from her finger. The very moment she did so the Holy Ghost in marvelous power came upon her, flooding her whole soul with light and glory such as she had never felt before. She took the ring to a jeweler, and told him she wanted to sell it. He said he would examine it, and if she would call the next day he would pay her what it was worth. The next day she called, and the jeweler said, "I have examined your ring, and I find the diamond is glass and the gold brass, and it is only worth twenty-five cents." It was like a great deal of the jewelry worn nowadays. It was a sham. Some of the best jewelers tell us that it is hard for them to distinguish the false from the true. This lady gave a twenty-five-cent ring, and got in return the greatest blessing that ever came to a believer this side the gates of glory.

When our consecration is complete and we have laid all upon the altar, the sacrifice does not amount to so much as a twenty-five-cent ring, compared to the rich and unspeakable joy that floods the whole soul.

3. Having reached the point of decision and made the perfect consecration, then we are where we can *ask* for the great gift.

The Holy Ghost now may be had simply for the asking. "Ask and ye shall receive." Any one can ask. The child can ask, the sufferer can ask, the unlearned as well as the learned can ask. This wonderful gift may be had for the asking.

That little company in that upper room at Jerusalem "continued with one accord in prayer and supplication." "Jesus also being baptized and praying, the Holy Ghost descended in bodily shape like a dove upon Him." (Luke iii, 21.)

"And when they *prayed* the place was shaken, and they were all filled with the Holy Ghost." (Acts iv, 31.)

"God is more willing to give the Holy Ghost to them that *ask* Him than earthly parents are to give good gifts unto their children."

These instances show clearly that the Holy Ghost may be had for the asking.

(1) Our asking must be definite. We must ask for the Holy Ghost. Ask for Him. Not simply for a blessing, not simply for feeling, not simply for great emotion. But we are to ask for the Holy Ghost, that He, as a person, may come, take up His abode, and abide with us forever.

Mr. Moody says that early in his religious life he was called on to pray at a prayer-meeting. He prayed very earnestly for the *influence* of the Holy Ghost. At the close of the meeting an old Christian, a man deeply versed in Divine things, said to him, "Why did you pray for the *influence* of the Holy Ghost? Never again pray for the *influence* of the Holy Ghost. Pray for the Holy Ghost. Get Him." "And," said Moody, "I have never since prayed for the *influence* of the Holy Ghost."

Dr. S. A. Keen, that wonderful man of God, who

went up to heaven in a chariot of song, relates the following:

“Some years since, when a pastor in the city of Columbus, Ohio, entering a large manufacturing establishment on Monday morning we met a brother whom we had known years before. We fell into a few minutes Christian conversation. In the midst of the interview he said, almost abruptly: ‘I wish I knew I am a child of God. I have been a Christian for eighteen years. I am class-leader and Sunday-school superintendent. I would not give up my effort to live and work for God. But O, it is so hard to get on when you do not know you are saved!’ We said to him, ‘Brother D——, there is nothing your Father wants you to know so much as that you are saved.’ ‘Tell me,’ said he, ‘how I am to know.’ ‘The next time you pray, just say to the Lord, O Lord, give me Thy Holy Spirit, that I may know I am a child of Thine. You will do it, Amen.’ Just one week after, I met him on the street; he was coming toward me, walking rapidly with his head up, having a gait and an air unusual for him. We greeted him, saying, ‘How are you, Brother D——?’ In a tone of voice unnaturally loud for him he exclaimed, ‘O! it is all right.’ ‘What is all right?’ He responded, ‘Why, I *am* a child of God, and I *know* it.’ ‘How long have you known it?’ ‘O! a whole week. It is glorious. It makes every duty light.’ ‘Tell us how it all came about.’ ‘Well, after our interview a week ago I was very busy all day. I did not get time even for secret prayer. I went home in the evening. After supper we had our family prayer. When I had prayed for the family, for the Church, for my class and Sabbath-school, and was about to conclude, I thought of myself. I remembered what you said in the morning,



and I looked up and in my heart said, "O Lord, give me Thy Holy Spirit, that I may know that I am Thine. You will do it. Amen." I got up, went and sat down before the fire, and began to read the evening paper. But I let the paper drop. I could not read. I said to myself, My! I never felt like this before. Such a sense of light, and warmth, and tenderness! I just folded my arms, leaned back in my chair, and took in the delightful emotion, when all at once it broke upon my soul. Abba Father, child of God, and I have known for a whole week that I am saved.'"

This brother asked for the Holy Ghost, and he got just what he asked for. And what this brother received, every believer in Christ may have.

(2) We must be in *earnest* when we ask. Many pray, and they receive no answers to their prayers, simply because they are not in earnest when they pray.

It is said that a man in great trouble went to Socrates and said to him: "Socrates, I am in great trouble. I would be glad if you would undertake my case, and become my advocate." "No, I shall not undertake your case," said Socrates. The man went away. The next day, in thinking over the matter, he said to himself, "Now, if Socrates does not undertake my case and become my advocate, I am a ruined man." He went back, and said: "Socrates, *you must* take my case. If you do not, I am *ruined forever*." "Very well," said Socrates, "I will. You are in earnest to-day; yesterday you were not."

So if we would have the Holy Ghost come into our hearts, take up His abode, and abide there forever, our request must be an urgent one.

Our desire for Him must be greater than for any



other object in all the wide world. If Jacob-like we cry, "I will not let Thee go; come now, this very moment," He will come. He will not tarry.

(3) We must ask in faith.

"What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." (Mark xi, 24.)

There are many things that hinder our faith. Many years ago one of the best women in the State of Nebraska was earnestly praying for the baptism of the Holy Ghost. I said to her: "What is the trouble? Why can't you believe that He will come now?" She replied: "I am afraid if I receive this baptism, the Holy Ghost will tell me to do what I can not do. He may tell me to go and kneel down right in the streets of Lincoln and pray for ungodly men, and I can't do that." I said to her: "The Holy Ghost will never tell you to do an unreasonable or foolish thing. The devil may; but the Holy Ghost never will. If, however, you desire the Holy Ghost, you must be willing to be led by Him."

This temptation, that the Holy Ghost would want her to do some outlandish thing, something repugnant to her whole nature, stood right in the way of her faith. She saw the temptation, and then said, "O Lord, give me Thy Holy Spirit, and I will do whatever He tells me to do." And as she offered this prayer, her faith took hold on God, and the Holy Ghost in wondrous power came upon her, and from that day on she became one of the most successful soul-winners in Nebraska.

A brother once went to his pastor, and said: "I do not know what is the matter with me; my spiritual life is so weak and miserable. I am not satisfied at all. I do want the Holy Ghost in His fullness." The pastor

began to ply questions. Finally he said, "You have family prayer?" "No," said the man; "I know I ought to, and have felt so for years." "And you say," said the pastor, "you do not know what the matter is? The matter is, you are leaving undone a known duty. Have family worship to-night." He did. The hindrance to his faith was gone. The Holy Ghost at once, in all His fullness, came upon him. Just so it is with many Christians. There are some things they are not willing to do, or there are some things they are not willing to give up. And these things stand right in the way of their faith; and as long as they remain, it is an utter impossibility for them to believe.

But when they reach the point that they are perfectly willing to give up everything that is even of a questionable character, and are perfectly willing to do anything the Holy Ghost may ask them to do, then every obstacle to their faith is swept out of the way, and they can believe as easily as they breathe, and, believing, the mighty baptism of the Holy Ghost and fire will fall upon them.

If, then, you would have the Holy Ghost, ask—ask definitely, ask urgently, ask believingly. And He will come as certainly as the sun shines at midday. He will come, flooding your soul with light and joy and glory, such as the world and a formal Church knows nothing at all about.

## CHAPTER X.

### THOSE ON THE SHINING WAY POWER-ENDUED.

“**Y**E shall receive power after that the Holy Ghost is come upon you,” is the promise of the Savior to His trusting and obedient children throughout all the ages.

With this wonderful promise before us, why is it that there is so little power in the Churches to-day? Why so little power in the pulpit? Why so little power in the pew? Why so few conversions? Why so few of the old-time, sweeping, moving, community-storming revivals? Why the cry everywhere, “The Church is declining?” etc. Why are the members of the Churches running to the theaters, crowding the ball-rooms, pressing around the card-tables, and doing almost everything that an ungodly world is doing?

The answer is easy. Ministers and members have failed to comply with the command, “Tarry until ye be endued with power from on high.” Ministers and members are not filled with the Holy Ghost; hence we have a powerless pulpit and a powerless pew.

Get the Holy Ghost, and the same power that was manifested on the day of Pentecost will be seen to-day. Pentecost may be duplicated.

“Our Fathers had this power,  
And we may have it too,”

for God is the same yesterday, to-day, and forever. We often hear it said by ministers and laymen: “Times have

changed. Society has changed. Our environments are entirely different from what they formerly were. Our methods for building up the Church, therefore, must be different. We can no longer depend upon the agencies and methods used by our fathers in building up Christ's kingdom."

We have heard these statements so often that we have become utterly sick and disgusted with them. Many, however, who make these statements are perfectly sincere, and believe in their hearts just what they say. But they are mistaken—sadly mistaken. They are unconsciously deceived. These statements are false. Not a word of truth in them. They are the suggestions of the evil one, the cunning snares thrown out by the arch deceiver of the race to entrap the unsuspecting and the unwary. And thousands on thousands of intelligent men and women are being caught in these snares.

While times may have changed and society changed, and our environments may be different from what they formerly were, God is the same, Christ is the same, the Holy Ghost is the same, the devil is the same, sin is the same, and human nature is the same. The very same agencies and methods used by our fathers to save men, and that were efficient in saving them, will save men now.

From Pentecost to this day, without any exception, whenever the pulpit and the pew have been baptized with the Holy Ghost, then the power of God in the salvation of souls has been manifested.

Let all our ministers and members get the blessing of holiness, and the cry will no longer be heard, "The Church has lost its power," "The Church is declining." Holiness is power. It always has been so; it always will be so.



"Ye shall receive power after that the Holy Ghost is come upon you."

When the Holy Ghost comes into the heart in His fullness, He comes in His purifying and sanctifying power. What is this power that attends the wholly-sanctified? One has said, "It is God Himself in us by the presence of the Holy Ghost, imparting to us the Divine energy, which works through our personality, whether that be great or small." It is that strange, mysterious thing that we call unction in prayer, testimony, and preaching, which awakens, comforts, and blesses souls. This unction is the indwelling of the Holy Ghost, the abiding presence of the Paraclete.

It is true great ideas wield a wonderful power in the world. Brilliant thoughts that sparkle and glitter as they roll from the lips of the silver-tongued orator exercise a magic influence over the hearers. But great ideas do not save men. Brilliant thoughts, eloquently expressed, do not save men.

Read Peter's sermon on the day of Pentecost. That sermon contains no great ideas, no brilliant thoughts. And yet that simple sermon, devoid of great ideas and brilliant thoughts, moves the hearts of that great throng as the trees of the forest are swayed in the midst of a mighty tempest. And all over that vast assembly the cry is heard from the lips of thousands, "What shall we do?"

A congregation had assembled for worship. The hour for service had arrived. But the preacher was not present. That preacher was the saintly John Fletcher. He was a man of prayer. History tells us that his knees were callous, and the wall before which he kneeled was stained with his breath from his long continuance in prayer.



A messenger was sent to tell Fletcher that the congregation was waiting for him. The messenger returned, and said to those who sent him: "He is in his room talking with some one. I overheard him say, 'I will not go unless you go with me.'" In a little while he came, and the other one came with him. He preached, and the congregation was moved and melted under his powerful and overwhelming appeals.

What we need as ministers, over and above and beyond all other things, is "The other One." O God, may Thy ministering servants all over the land never go into their pulpits unless "The other One" goes with them!

There is a strange and mysterious power attending the words of the wholly-sanctified, that can be explained only on the ground that God Almighty is in the heart of the speaker, and that He carries the words to the hearts of His hearers.

A consecrated woman said to a worldly man, "Albert, you ought not to lose your soul." He could not get away from these simple words. They weighed upon his heart until he broke down in contrition and became a Christian. Similar words had been spoken to him often, without any effect whatever; but she spoke them in the power of the Spirit.

The cultured and skeptical Lord Chesterfield said of Fenélon, in whose company he had been thrown, "He will make a Christian out of me in spite of myself, if I remain long with him."

The employees of a large mill in New England quit their lathes and began to weep and pray, as Charles G. Finney simply walked about the factory.

One of the early preachers of Methodism, while preaching on the story of Gideon's victory, shouted out,

"The sword of the Lord—and Gideon," swayed his hand to the right, and people fell by the score to the ground; he repeated the words, swayed his hand to the left, and they fell in like numbers in that direction. This preacher, like Fenélon, Finney, and the lady above referred to, were power-endued, because they had the Holy Ghost.

The late Rev. J. J. Roberts, a member of the Nebraska Conference, some thirty years ago related to me the following. Said he: "I have just received a letter from my old friend and classmate, Dr. B——. He is the pastor of the largest Methodist Episcopal Church in Indianapolis. He is cultured, and one of the finest and ablest preachers in Methodism. In his letter he says: 'There is one thing I can not possibly understand. I have been holding revival services in my Church for six weeks, and have only had five or six conversions. A neighboring pastor, Brother A——, has been holding meetings the same length of time, and he has had over three hundred conversions. This man is not educated, and he murders the king's English every time he preaches, and they say he can't preach at all. Notwithstanding all this, his church is crowded, and souls by the hundreds are being saved, and his converts are among the most refined and intelligent men and women of the city of Indianapolis. I can't understand this. I am amazed, and utterly dumfounded.'" Brother Roberts said in substance: "The fact is, Brother A—— is filled with the Holy Ghost, and Dr. B—— is not. I intend to write Dr. B—— a kind, but very plain letter. I shall tell him that ministers get what they preach for. If they preach alone for souls, and are filled with the Holy Ghost, they will have souls. If they aim to preach fine sermons and to please the people, they will, more than likely, receive

the praise and honors of the world, but they will have few stars in their crown of rejoicing."

Peter was power-endued, and three thousand souls were converted under one sermon. Stephen was power-endued, and none were "able to resist the wisdom and spirit with which he spake." The disciples were power-endued, and "multitudes believed." Barnabas was power-endued, and "much people was added to the Lord." Wesley was power-endued, and the Methodist Episcopal Church sprang into existence, has girdled the globe, and its magic and helpful influence is felt by millions. James Caughey was power-endued, then called into the evangelistic work, and like a spiritual cyclone moved through Canada, the Eastern States, and England, and thousands on thousands were saved. Charles G. Finney was power-endued, and wherever he went the power of God attended him; men, women, and children were moved, melted, converted, and swept into the kingdom of Christ. Phoebe Palmer was power-endued, and twelve thousand souls were converted, and more than that number sanctified. Thomas Harrison was power-endued, and in twenty-three years sixty thousand souls are converted and thousands sanctified. William Taylor, our late African Bishop, was power-endued, and his converts in every land may be numbered by thousands, in North and South America, India, Africa, Australia, and the islands of the seas. Then there is Keen, Carradine, Moody, Hammond, and a great multitude of others we might name, whose mighty power the world has felt because they were all filled with the Holy Ghost. O, why do n't all our preachers and all our laymen see what is the great element of success in soul-saving! Men

filled with the Holy Ghost are power-endued, and are soul-winners. Without this, they are shorn of their strength, and weak as other men. Any one power-endued may be a soul-winner.

I heard E. P. Hammond, the great evangelist, relate the following. He said in substance: Years ago I was well acquainted with a lady in Washington. She was a leading member of a large Church in that city. Her husband, Major Hall, was a gambler, and very profane. Mrs. Hall became dissatisfied with her religious experience. She sought and obtained the baptism of the Holy Ghost. After receiving this wonderful baptism she became intensely interested about the conversion of her husband. She saw his danger as never before. She began earnestly to pray for his salvation. One Friday night she went into her room, determined to pray until God answered her prayer. Hour after hour she wrestled with God in mighty supplication. At four o'clock the next morning she got the answer that God would save her husband. As soon as day dawned she ran over to a neighbor, and in a somewhat excited manner said: "My husband is going to be converted. I received an answer to my prayer at four o'clock this morning, that he would be saved." The neighbor said to other friends: "Mrs. Hall is going crazy. She is losing her mind."

When men and women get filled with the Holy Ghost, and become terribly in earnest about the salvation of souls, then the world and formal members of the Church begin to cry, "They are crazy," "They are becoming unbalanced," "They are a little off," etc. An ungodly world has always talked that way about those who are very near God.



From Pentecost to the present day power-endued men and women have often been called "cranks," "fanatics," "crazy," etc.

Well, it was Saturday morning at four o'clock when Mrs. Hall got the answer that her husband would be converted. That Saturday night Major Hall went to the gambling-hall, played cards until near midnight. At the close of a game, he pushed the cards back on the table, and said to the men that sat around him: "Gentlemen, I have played the last game of cards I ever intend to play. I shall never throw another card while I live. I am going to get religion, join the Church, and go with my wife to heaven."

The next morning while his wife was preparing for Church he said to her, "Wife, I believe I will go to Church with you to-day." "O," said Mrs. Hall, "I am so glad to hear you say that. I shall be delighted to have you go with me." He went with his wife to Church. At the close of the sermon an opportunity was given for persons to join the Church, and Major Hall arose, deliberately walked down the aisle to the chancel, and gave the minister his hand. It was like a thunderbolt from a clear sky to the congregation. He was the last person in the community that they would have suspected of joining the Church and of becoming a Christian. That night he was clearly and powerfully converted. Then the people began to make remarks: "He won't hold out four weeks," "He will be as bad as ever in a few days," "He will never give up his old associates," and similar slighting remarks were made about him.

Said Hammond: "A number of years afterwards I went back to that Church. I found the ladies busily decorating the inside of the building. The platform was



covered with potted plants, festoons were being hung from the ceiling and on the walls. I said: 'Ladies, what are you doing?' 'Decorating the church.' 'What are you decorating the church for?' 'Why,' said they, 'to-morrow is the anniversary of Major Hall's conversion. We always celebrate the anniversary of the conversion of Major Hall.' " "And I learned," said Hammond, "that Major Hall had been instrumental in leading three hundred men and women to the Lord Jesus Christ since his conversion."

Mrs. Hall received the enduement of power, then she led her husband to Christ, and her husband led three hundred men and women to the Savior. Power-endued Christians are soul-winners.

"Ye shall receive power after that the Holy Ghost is come upon you."

Napoleon once said to an officer of his staff, on the eve of a great battle, "How strong is the line?" "So many thousand," replied the officer. "Your master is at fault," rejoined the emperor. "Count me ten thousand." He who was the strength and inspiration of the line had been left out.

So until the Holy Ghost comes into the soul in His fullness and power, "He is not counted upon as the horseman and chariot of Israel, whose presence and power alone insures victory."

The Church whose pastor and members are power-endued is invincible. Such a Church will succeed anywhere and amid any surroundings.

Bishop Simpson preached some years ago in Memorial Hall, London. For half an hour he spoke quietly, without gesticulation or the uplifting of his voice. Then picturing the Son of God bearing our sins in His own

body on the tree, he stooped as if laden with an immeasurable burden, and rising to his full height he seemed to throw it from him, crying: "How far? As far as the east is distant from the west, so far hath He removed our transgressions from us." The whole assembly, as if moved by an irresistible impulse, rose, remained standing for a second or two, then sank back into their seats. A professor of elocution was there. A friend who observed him, and knew that he had come to criticise, asked him when the service was over, "Well, what do you think of the bishop's elocution?" "Elocution?" said he, "that man don't want elocution; he's got the Holy Ghost."

The Holy Ghost is a gift, a gift proffered to every child of God. It is a wonderful gift. The most wonderful gift in all the wide world. It is natural for us to shrink back and say: "I am unworthy of such a great gift. It is too much for me to receive." It is said that the Emperor Alexander was once riding out with his body-guard, when he turned and presented to one of his humblest servants a magnificent golden cup. The poor vassal, embarrassed, drew back and said, "General, it is too much for me." Hesitating a moment, the emperor thrust it into his hand, and said, "It is not too much for me to give."

So many shrink from taking this great and wonderful gift of the Holy Ghost, saying, "I am unworthy; it is too much for me to receive." But Jesus, with His own hand, stained with the blood that bought it for you, presses it into your hand of faith, saying: "This is not too much for me to give. Take it."

Reader, take it by faith. Take this wonderful gift now, this very moment, while you read this sentence, and the power of the God of the universe will be upon you.

## CHAPTER XI.

### THOSE ON THE SHINING WAY HAVE "THE SATISFYING PORTION."

THE following are Mr. Webster's definitions of the term, Satisfy: "To fill up the measure of a want (of a person or thing), hence to gratify fully the desire of; to make content; to supply to the full; to free from doubt, suspense, or uncertainty."

The fully saved soul has this wonderfully satisfying grace. The measure of his want is full. The full desire of his soul is gratified. He is content. He is free from doubt, free from suspense, free from uncertainty, free from anxious care. What a blessed state this is! How grand, how high, how rich, how sweet, how glorious! It can not be described. To be fully understood it must be experienced.

The Word of God abounds with the most positive and precious promises touching "the satisfying portion:"

"I will satiate the soul of the priests with fatness, and My people shall be satisfied with My goodness, saith the Lord." (Jer. xxxi, 14.)

"The fear of the Lord tendeth to life; and he that hath it shall abide satisfied." (Prov. xix, 23.)

"They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures." (Psalm xxxvi, 8.)

"He satisfieth the longing soul, and filleth the hungry soul with goodness." (Psalm cvii, 9.)

David cries out in exultations of joy: "Bless the Lord, O my soul; and all that is within me, bless His

holy name. . . . Who forgiveth all thine iniquities; who healeth all thy diseases. . . . Who satisfieth the mouth with good things; so that thy youth is renewed like the eagles." (Psalm ciii.)

Then read that wonderful Thirty-seventh Psalm, where David contrasts the happy state of the godly with the short-lived prosperity of the wicked.

Again says David, "I shall be satisfied, when I awake, with Thy likeness." (Psalm xvii, 15.)

David does not refer here to the resurrection of the body; but, as Dr. Adam Clarke says, "to the resurrection of the soul in this life; to the regaining the image which Adam lost."

God alone can satisfy the wishes of an immortal soul. God made the soul with infinite capacities, and an infinite God alone can meet and gratify these desires. No soul was ever fully gratified but by God, and He satisfies the soul only by restoring it to His image, which was lost in the fall. When the believer, therefore, reaches the shining way of holiness, and is made partaker of the Divine nature, has the carnal mind removed, is filled with holiness and moral perfection, then he is satisfied. Those on the shining way of holiness have therefore "the satisfying portion."

They are satisfied. Not in a sense that they can not grow, and enjoy more and more. Not that they have done all they could for God and humanity. The purest people that walk the earth feel most keenly that they are unprofitable servants. But they are satisfied that they are perfectly saved; that the blood of Jesus Christ His Son cleanseth them from all sin; that all things are working together for their good; that they are ready to live or ready to die; ready for earth or ready for heaven; ready for anything God Almighty wants of them in this or any



other world. Glory to His name forever! The one hundred and twenty in that upper room at Jerusalem had received an experience which prepared them not only for living, but for serving, preaching, suffering, and dying. No matter what was said about them, or done to them; no matter whether slandered, scourged, imprisoned, or slain,—all through the trial and to the end there was such faith, holy triumph, and rapturous joy that all could see that beyond the tormented body there were spiritual regions where the earthly tortures could not come. “Thus, back there and up there was a something which consoled and comforted and compensated the suffering followers of Jesus beyond all words to describe and thought to understand.” And thousands all along the ages, from Pentecost to the present, have felt this same rapturous thrill, unspeakable, and triumphant joy.

“As an experience it affected and does still affect God’s people like wine. The multitude honestly supposed for a time at Pentecost that the one hundred and twenty were drunk. There is a question in my mind whether the multitude believed these men were drunk. From Acts ii, 13, I infer it was asserted by scoffers and in mockery. Men seem to be as slow to understand God’s works to-day as they were in the beginning of the first century. Nevertheless the experience is with us still, a great, glad, upwelling, perfectly satisfying joy, whether people understand it and us, or not. Who in such a weary, heart-breaking world as this would not have it? Who on hearing of such a grace could ever rest content until its obtainment?”

There are times when “the satisfying portion” is especially blessed and glorious; blessed at all times; and yet there are times when it is unspeakably blessed.



Dr. Carradine says :

"When a boy, we remember that our mother was accustomed to make, in addition to her pickles and preserves, a certain amount of blackberry cordial. She placed the rich, sweet, fragrant fluid in bottles, and stationed them in a row on a shelf in the closet. To this day I can recall their soldier-like appearance with white paper labels on their black sides, containing the words 'Blackberry Cordial,' written in mother's beautiful handwriting.

"The cordial was a kind of panacea for children's maladies and troubles. More than once, on account of failing appetite, or some bruise or cut received by a topple from the fence or a fall from a tree, a sip of the cordial would be given the weeping youngster, and his lips smacked with enjoyment, and a pleased smile would overspread his face while the tears still rested in heavy drops in the eyelashes.

"So God has a cordial which is a compensation for the blows, cuts, and bruises received at the hands of men. It is quickly placed to the lips when cruel words have been spoken, or heartless blows have been struck, and at once the pangs are forgotten, the soul is warmed and fired, the mouth is filled with laughter, and we walk unburned in the furnace, and in rapturous communion with the form of a Fourth, which is the Son of God. Who of us have not felt these things, and can testify that our happiest days have been when men were saying and doing all manner of evil against us !"

This satisfying portion is with the believer, not only in prosperity and in the hour of sore persecution, but in the hour of deepest sorrow.

I once read of an old minister of the gospel who sought and obtained the blessing of entire sanctification.

He stepped out by faith on the beautiful highway of holiness. From that time on he had a rich, sweet, and abiding joy, such as he had never had in all his life before.

Some time after he came into this wonderfully satisfying experience, the greatest trial of his life came upon him. He was eighty years old. One morning he learned that his son, a promising young lawyer, had been murdered by a Negro man for the sake of a few dollars. The peculiarly agonizing feature about the crime was that the young man had been shot and left for dead in the woods, but had lived four days stretched on the ground alone in the forest. A hunter discovered him a little while before he died, and received from his dying lips the name of the murderer and the manner of the crime. When the news reached the aged father he sank upon his knees on the floor in prayer, and in a few moments gasped out, “The Book! the Book!” The Bible was handed him, and, opening with trembling fingers the pages, he began reading aloud with shaking voice, in the midst of the sighing, sobbing household, from the fourteenth chapter of John: “Let not your heart be troubled; ye believe in God, believe also in Me. I go to prepare a place for you. And if I go and prepare a place for you, I will come again”—and, lo! while reading these last four words the glory of God filled him, shouts burst forth from his lips, and a halo of unearthly glory settled upon his brow, such as his friends had never seen before.

This satisfying portion is for every child of God that walks the earth. Reader, step out by faith on God’s immutable promises, take Jesus Christ as your “wisdom, righteousness, sanctification, and redemption,” and the satisfying portion will be yours.

## CHAPTER XII.

### THOSE ON THE SHINING WAY FREE FROM THE TRAMMELS OF FAITH.

ON the third morning after the crucifixion the Marys went to the sepulcher for the purpose of completing the work of embalming the Savior's body. As they drew near to the tomb they said among themselves, "Who shall roll away the stone from the door of the sepulcher?" They knew that it was heavy and large, and that they could not possibly remove it without aid. Nevertheless, they went right forward; they were not retarded a single moment from their purpose, and when they reached the sepulcher "they found the stone rolled away."

Here is a lesson for us. When men have strong faith in God, obstacles do not keep them from undertaking what they feel in their hearts God wants them to do. They do not stop to discuss difficulties. They do not take into consideration surroundings. They know very well that God can sweep out of the way all obstacles and difficulties, and that He will do it if He has to send an angel as He did to roll the stone from the way of the Marys.

When they reached the sepulcher they were surprised to find it vacant. And as they stood by the empty tomb, overwhelmed with wonder and amazement, two angels clad in shining white appeared unto them, and said: "Ye seek Jesus of Nazareth, which was crucified; he is risen; he is not here; behold the place where they

laid Him. But go your way, tell His disciples and Peter." Mark xvi, 6, 7.)

They left the sepulcher, hurried away to the eleven, and told them all that had transpired. But their words to the eleven "seemed to them as idle tales." Peter, the impetuous, the impulsive, the enthusiastic Peter, determined to know for himself, and, leaving the others, ran with all his might to the tomb, and stooping down and looking in he found it vacant, just as the women had declared.

That day two of the disciples, Cleopas and doubtless Luke, were on their way to Emmaus, a village some seven miles from Jerusalem. And as they walked along the highway conversing with each other, the Savior drew near, and without letting Himself be known, said unto them, "What manner of communications are these that ye have one to another, as ye walk and are sad?" They said unto Him, "Art Thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" Still keeping Himself unknown, the Savior said to them, "What things?" Then they told Him of Jesus of Nazareth, which was a prophet mighty in word and deed before God and all the people; how the chief priests had delivered Him to the people, and that He had been tried, condemned, crucified, and buried, and that very morning certain women went to the tomb wherein He was laid, and they found it vacant; and while there they beheld a vision of angels which said that He was alive; and that one of their number had gone to the tomb, and he found it vacant just as the woman had declared. Then the Savior said to them, "O fools, and *slow of heart to believe.*" It seems that these disciples ought not to have been slow to believe. They had



the prophecies touching the death and resurrection of the Savior. They had studied these prophecies, and understood them. They had been with Christ for years, and had heard Him say time and again that He would die and that He would rise again. They had seen miracle after miracle performed by Him—many of them the most stupendous and wonderful, proving beyond even the shadow of a doubt His Divinity. Then the prophecies and words of the Savior touching His resurrection had been literally fulfilled before their eyes. So we say, they ought not to have been slow to believe.

But these disciples that were at first slow to believe, did afterwards believe, and they believed with all their hearts; then they proclaimed their faith to the world, and finally sealed their faith with their own blood.

It is a lamentable fact that the lesson of faith is a lesson the masses of the people are slow to learn. It is a lesson the unconverted are slow to learn. It is a lesson that many in the Churches are very slow to learn. Faith in God—in His promises revealed to us in the Bible—is a simple, reasonable, common-sense thing. And all this talk we sometimes hear about the incomprehensible mystery of faith, I have thought, was an outrage upon our common sense, and a grave, not to say a wicked, charge against the Almighty. It assumes that God has suspended the salvation of men on conditions that are hard to be understood. That's false. Not a word of truth in it. The plan of salvation revealed to us in the Scriptures is so simple, plain, and easily to be understood, that the wayfaring man, though a fool, need not err therein.

Faith in God is a reasonable, common-sense thing. Unbelief is an unreasonable, God-dishonoring thing.



No attorney in any court of justice ever had such an overwhelming array of evidence to prove his case as Christians have to prove the Divinity of the Christian religion.

Without attempting to discuss the evidences of Christianity, I desire in this chapter more especially to call the attention of the reader to some of the trammels of faith from which the entirely sanctified are delivered.

1. Many are slow to believe because they are slow to give up sin. This is the great trammel of faith. Men are not willing to part with sin. They are not willing to surrender the last idol. They hold on to sin with a death-grip, and hence are slow to believe.

When I am called on to instruct a penitent at the altar, or anywhere else, I do not begin by saying, "Believe, believe, and you shall be saved." I first endeavor to find out whether the person really feels the need of salvation. If he really feels the need of salvation, then I endeavor to find out whether he is ready to quit, at once and forever, all he knows is wrong. If there is any hesitancy at this point, I do not say to him, "Believe," because I know it is an utter impossibility for him to believe. He is not yet on believing ground.

But when a man really feels the need of salvation, and is ready to divorce himself, at once and forever, from all he knows is wrong, then he can believe on the Lord Jesus Christ for salvation as easily as an inflated balloon shoots skyward when every cord that binds it to the earth is severed.

Sin, actual and inherited, is the great trammel of faith. When actual sin is all pardoned, and inherited

sin is cleansed away by the mighty power of Jesus' blood, then the sanctified soul is free from this trammel of faith, and can believe as easily as he can breathe.

2. Another trammel of faith is a misapprehension of God's method of salvation. As plain and clear as God's method of salvation is revealed to us in the Bible, and it is revealed to us in God's Word as clear as language can reveal anything, men are constantly misapprehending it. Penitents seeking pardon misapprehend it; backsliders seeking reclamation misapprehend it; Christians seeking holiness misapprehend it. God's method of salvation is by faith alone, and not by works. This fact is taught in God's Word as clear as the noon-day sun.

We are justified by faith; we are sanctified by faith; we are kept by faith; we overcome by faith; we are glorified by faith. And yet as plain and clear as these declarations are made in God's Word, men are constantly trying to do something to save themselves, and hence are slow to believe.

A common error among weak Christians and seekers of religion is the one brought out by Paul in the tenth chapter of Romans: "Brethren, my heart's desire and prayer to God for Israel is that they might be saved. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

This self-righteousness was an error that Paul had to combat in his day, and it is an error that we have to combat in our day. To-day, as nineteen hundred years ago, men are going about to establish their own righteousness, instead of submitting to God's righteous method of saving them by faith. Weeping will not save

you; praying will not save you; struggling will not save you; agonizing will not save you; munificent donations will not save you; consecration, though it may be perfect and entire, will not save you. These may all be steps leading to salvation, but neither, nor all combined, can any more save a soul than they can make a world. Faith alone in Christ can save. Then,

“Let us trust God’s bleeding Son,  
Trust the work that He has done;  
To His arms, Lord, help us run—  
Faith in Christ will save you.”

For a long time John Wesley sought salvation by his own good works. He came all the way from England to America to preach the gospel to the Indians and white people that were here, in the hope that he might, by his own good works, merit salvation.

But John Wesley never found salvation until those simple Moravians taught him the simplicity of faith in the Lord Jesus Christ. And following their directions, and believing in Christ alone, the Holy Ghost bore witness with his spirit that he was a child of God. Then he went everywhere preaching the doctrine of justification by faith.

William Taylor, our late African bishop, made the same mistake that Mr. Wesley made. He tried to obtain pardon and holiness by his own good works, but he never found either until he learned to take them by faith. He says: “I tried a hundred times to be holy, and failed every time. I have tried and tried, until my heart is sick.” He finally reached the conclusion that he never would be holy unless God made him holy. A wise conclusion to reach. And it is the con-

clusion that every one must reach. God alone can make us holy. "I was," says he, "stripped from all hope from anything I had done, or could do. Not a peg in all the future of my life, no more than the past, on which to hang a hope or furnish ground for postponement. Then the crucifixion of the flesh, with its fallacious plans and hopes of reformation, was fully accomplished in me. My conscience was purged from dead works, and I was let down in the vale of self-abasement and self-despair, and down into the vale of self-conscious impotency my feet rested firmly on 'the Rock of Ages, cleft for me,' and 'Jesus was made of God unto me, wisdom and righteousness, and sanctification and redemption,' and then I learned that it is in holiness as pardon, 'not by works of righteousness which we have done, but by faith in Christ alone.'"

Every wholly sanctified soul has learned the lesson that Bishop Taylor learned, and having learned this lesson, it is easy for him to believe. Without a struggle he asks, believes, and receives.

3. Another reason why many are slow to believe, is because they are seeking salvation by the development theory. You can't develop into pardon. Religion is not obtained by growth. Pardon is by faith, and hence is instantaneous. After pardon, then you can grow. You can't develop into sanctification. Luke says we are "sanctified by faith." Sanctification being by faith, like pardon, it is instantaneous. After this wonderful work is wrought in the heart by the power of the Holy Ghost, then you can grow—grow more rapidly than ever before. Get this great blessing, this unspeakable gift, the power of Christ's cleansing blood, and you will receive an impetus that will send you on



your heavenly way with a speed you never dreamed of before. The sanctified soul learns the art of believing. He believes, receives, and proclaims to the world his prize.

4. Another reason why many are slow to believe, is because they predicate their faith on their feeling. When they have strong and joyous emotion, then they have strong faith. When their feelings ebb, their faith sinks in the same ratio. Their whole religious lives are made up of impulsive struggles. Sometimes they are in the light, and sometimes in the darkness; sometimes they are on the mountain-top, and sometimes in the valley low. And many of these are among the most sincere people we have, and they are among the very best.

Well, such a religious life is infinitely better than no religion at all, and yet there is a more excellent way. Our feelings are liable to a thousand changes from causes within and without, over which we have no control whatever. But our loyalty to God need never change, and our faith in God need never waver.

All the feeling I want, all the feeling I need, is the consciousness that I am now loyal to God, and that I am now perfectly submissive to the Divine will. My work is to remain every moment loyal to God, and every moment perfectly submissive to the Divine will, and it is God's work to give me feeling or no feeling, just as He sees it is best for me to have.

Maintaining the fact of my perfect loyalty to God, and my perfect submission to the Divine will, all I have to do is to perfectly trust Christ as my present and complete Savior. Right here God speaks to us very clearly from His Word: "Who is among you that



feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God." (Isa. 1, 10.)

Are you trusting in the Lord, and obeying His voice, and is it all dark? What are you to do? Why, God tells you. Just trust in the Lord and stay upon your God, and God in His own time will give you all the light and all the joy that it is necessary for you to have.

A man once said to Bishop Taylor, "It is hard to trust God under these dark providences in which we can not see the hand of the Almighty." The good bishop replied, "If you can't trust a man out of your sight, that is evidence you have no faith in him at all."

If we can not trust God in the dark as well as in the light; in adversity as well as prosperity; in sickness as well as in health, that is evidence we have no faith in Him at all.

God often tests our faith. It is a good thing to have our faith tested. You remember God tested Abraham's faith. God appeared to Abraham, and said, "I am thy shield and thy exceeding great reward." And Abraham said, "What will you give me? I am an old man, and I have no children." One of the greatest honors and greatest blessings that could possibly come to man in that age was to have a large family of children. It is just as great an honor now in the sight of Almighty God as it was then, but many do not consider it so. "What will you give me? I am an old man, and I have no children." God led him out one beautiful, bright, starlight night, and showed him the stars of heaven, and said unto him, "Tell the stars if thou be able to

number them." But that was a task too great for Abraham. He could not possibly number them. And God said to him, "Thou shalt inherit the land of Canaan, and thy seed shall be as the stars of heaven for multitude." Abraham was a hundred years old and his wife ninety when that wonderful promise was made. Abraham knew very well if that marvelous promise were fulfilled, God must perform a miracle. When that promise was repeated to Abraham by the angels, Sarah overheard it, and "she laughed to herself." It seemed to her ridiculous, perfectly preposterous, and she could but laugh when she heard it.

I never have blamed Abraham for asking God to give him a token that that promise would be fulfilled. "How shall I know that I shall inherit the land of Canaan, and how shall I know that my posterity shall be as the stars of heaven for multitude? Give me a sign." And God said: "I will. Take a heifer three years old, and a she-goat three years old, and a ram three years old, and a turtle-dove, and a young pigeon, and offer them as a sacrifice to me, and I will send fire from heaven and consume them." And Abraham obeyed the voice of God. He had the heifer slain and dressed, and the ram slain and dressed, and the kid slain and dressed, and the turtle-dove, and the pigeon. Then he built up the altar and had the sacrifice all placed thereon. And when all was completed, he looked up to heaven, expecting the fire to come down and consume the sacrifice. But the fire did not come down. What did Abraham do? He did not tear down the altar and throw away the sacrifice. No; but he stood by the altar, faithfully guarding the offering. It was about twelve o'clock when the altar was completed

and the sacrifice placed thereon. One o'clock came, and no fire descended. Two o'clock came, and still no fire came. Then, methinks, Abraham walked all around the altar to see if some of the pieces had not fallen off. But he found all secure, and the sacrifice still complete. Three o'clock came, and the scent from the slain animals attracted the fowls of heaven. And when the fowls came down, Abraham drove them away. The vultures and the eagles came flying around to get hold of the sacrifice, but Abraham with his club kept them all off. Hour after hour he faithfully stood guard over the sacrifice. As the sun was going down, "an horror of great darkness fell upon him." I wonder if the reader has ever felt this "horror of great darkness." I do not believe that any one has ever got very near God without having felt a horror of great darkness. I remember when I was seeking religion, some fifty years ago, and it seemed that I was sinking into the bottomless pit and was lost forever, a horror of great darkness was upon me. I remember, too, twenty years afterwards, when seeking holiness at the Bennet Camp-meeting, for three long days and nights a horror of great darkness was upon me. Then at different times since I have felt this horror of great darkness—a darkness so dense that it seemed I could cut it with a knife in great chunks. Always the dense darkness has been just before the light, the joy, the peace, and the glory.

Finally the sun went down behind the western horizon, the darkness of the night came on, and Abraham looked up and he saw a smoking furnace, and in the smoking furnace a burning lamp. Down came the smoking furnace, and the burning lamp passed between the pieces on the altar, and the whole sacrifice was

consumed, and Abraham had the evidence that the promise made by God would be fulfilled. Have you got all upon the altar? Is your consecration full, perfect, and complete? And still is there no light, no peace, no joy? What are you to do? Watch your sacrifice. See to it that your consecration is kept perfect. Do n't let the vultures from the bottomless pit steal away your offering. Guard faithfully your consecration. Hold on to God by naked faith, and God in His own good time will send the heavenly fire and consume the sacrifice, and the light, the peace, the unspeakable joy of a blood-washed soul will flood your whole being.

We said in the beginning of this chapter that faith was a reasonable thing, and that unbelief was an unreasonable thing.

Faith is credit given to testimony. When there is an overwhelming array of testimony, what right have we to discard that testimony, throw it aside, and say, I will not believe it?

But the most unreasonable thing in the world is for Christians to doubt.

I know that many look upon unbelief as an infirmity, a weakness, an innocent, harmless thing. But that is a great mistake. They would not dare get up in a social meeting and confess that they were guilty of dishonesty or falsehood or theft; and yet they do not hesitate to confess their unbelief, when unbelief is the great sin, the enormous sin, the sin of all sins, the sin that is peopling hell by millions every year.

I speak for myself. For me to doubt any of the Divine promises would not be an infirmity, nor a weakness, but a crime. Let me tell you why it would be a crime.



Nearly fifty years ago I asked God, in the name and for the sake of His only begotten Son, to pardon my sins, and to give me the evidence that the work was done. God heard that prayer, answered that prayer, and sent into my heart the witnessing Spirit that the work was accomplished. The evidence of my conversion was as clear as the noonday sun.

Some thirty years ago, I went down in the straw at the Bennet Camp-meeting and asked God, in the name and for the sake of His only begotten Son, to sanctify my soul. God heard and answered that prayer, and the Holy Ghost bore witness with my spirit to the great fact of my sanctification just as clearly as He had done to my conversion. Then God has answered my prayers a great many times in behalf of the conversion of others. I will give one illustration. I might give many, but one will suffice. In 1892, I was stationed in Beatrice. One day I received a letter from my sister-in-law, saying, "Walter, your brother, is very sick." A few days later I received another letter, saying: "Walter is worse. He wants to see you. Come at once." I took the first train, and reached his bedside just as soon as I could. The moment I looked into his face, I was impressed that he was a very sick man, and that he never would recover. He was going down to an untimely grave, under the influence of a legalized traffic—a traffic legalized by the Christian voters of America—that is sending one hundred thousand souls to drunkard's graves every year. I sat down by his bedside, and he said to me, "I am going to die, and I want you to preach my funeral."

I said to him: "What about the future? Are you ready to die?"



"O no," said he. "I have put this matter off too long. No use for me to try now."

I told him of Christ's infinite love, and of His willingness and ability to save to the uttermost all that would come unto Him. I talked with him until he became very weak, and I saw I must let him rest awhile. After he had rested, I began again to talk to him about the salvation of his soul, when he said to me: "Henry, it is no use. I can't get hold of God. I have tried and tried, but I can't get hold of God." And the deep agony of despair was on every lineament of his face. O, it is an awful thing to be where you can't get hold of God! The absence of God is hell.

I talked with him until he could not talk any longer. He was very weak, and fell into a gentle sleep. I went and took down the Bible. There was no one in the room but myself and my dying brother. My heart was bleeding at every pore. I felt as any one almost would feel under such circumstances. My brother was dying without God, and without a ray of hope. With the Bible on my lap, I offered this prayer, "O God, give me a promise from Thy Word that you will save my brother."

I thought of Gideon and the fleece. When the Midianites and the Amalekites and the people of the East came down upon the Israelites, Gideon went to God in prayer, and he said to the Almighty: "If Thou wilt save Israel by my hand, as Thou hast said, Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that Thou wilt save Israel by mine hand, as Thou hast said." (Judges vi, 37.)

And he put out the fleece, and in the morning the

ground all around the fleece was dry, and the fleece was wet with the dew, and he wrung from it a bowl full of water. And Gideon had the evidence that God would save Israel by his hand. I thought of this, and I offered this prayer, "O God, you heard Gideon's prayer, and you gave him a token that you would save Israel by his hand; now give me a token from Thy Word that you will save my brother." I opened the Bible at the twenty-seventh chapter of Acts, and began to read. I read several verses, and then I said to myself: "O, this is a dry chapter. There is no promise here for me." But I continued to read, and after reading several verses more, again I said to myself: "There is nothing in this chapter for me. No promise for me here." But somehow I was constrained to read on, and near the close of the chapter I read of Paul's shipwreck, and in the very last verse of the chapter I came to these words: "Some on boards and some on broken pieces of the ship. And so it came to pass that they escaped all safe to land." I have no language to describe my feelings when I read this verse. The words went through me like an electric shock. I was never so thrilled in all my life. "Why," I said to myself, "these poor shipwrecked mariners were in the most imminent peril, but they escaped, every one of them, safe to land. They were all saved—barely saved—but they were saved."

"Some on boards and some on broken pieces of the ship. And so it came to pass that they escaped all safe to land." I said to myself: "My brother will be saved—barely saved—but he will be saved. He will get to heaven; it may be on a broken plank, but he will get there." I gripped the promise, my heart thrilling with

unearthly rapture. I turned and looked into the face of my brother. I saw he was sinking, and could not last but a little while. Despair was on every lineament of his face.

I went up to the telegraph-office to send a message to my brother in Lincoln, and all the way up to the office I kept saying to myself, in exultations of joy, "He will be saved; he will be saved." And all the way back from the office I kept repeating the same words. On entering the room, I looked into his face, and I saw in an instant that the change had come. His face was beaming with unearthly light, and the very first words he said to me were: "Henry, I have got hold of God; I have got hold of God! I am going to heaven; I am going to heaven sure!" In a little while afterwards, I saw him go down, trusting and rejoicing and triumphing in the world's mighty Redeemer. Glory be unto the Father, and unto the Son, and unto the Holy Ghost, for ever and ever!

Now, with all these wonderful and positive answers to prayer, for me to doubt a single promise made by the Almighty in His Word would not be simply an infirmity or a weakness, but it would be a sin, a crime. Ah yes; it would be the crime of all crimes!

Reader, if heretofore you have been slow to believe, be slow to believe no longer. Ask, believe, and receive.

The measure of a Church's faith is the measure of a Church's power. So much faith, so much power. So much faith, so much influence with God and man. So much faith, so much salvation. No more, no less. Faith connects the Church with Omnipotent Power, and nothing can stand before Omnipotent Power.

"If ye have faith as a grain of mustard-seed, ye shall

say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." (Matt. xvii, 20.)

"If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey thee." (Luke xvii, 6.)

Have faith in God, and mountainous difficulties will become mole-hills. Have faith in God, and sycamine-trees of obstruction will come up by the roots, topple over into the sea, and disappear. Have faith in God, and the windows of heaven will open, and salvation in torrents will flow. Have faith in God, and converts will be seen flocking into the Churches as doves to their windows. The possibilities of faith are wonderful. God help all the Churches to measure up to these wonderful possibilities!

## CHAPTER XIII.

### THOSE ON THE SHINING WAY, AND THE HIGHER CRITICISM.

WE have never known one on the Shining Way of holiness who has had any sympathy whatever with the Higher Criticism. Those in the enjoyment of full salvation have had too many of the precious promises of the Bible fulfilled in their own personal experience, and too many positive and direct answers to their own prayers, to doubt for a single moment any part of the Bible.

Just in the same ratio that men get near God, and become more and more like Him, does their faith in the plenary inspiration of the Bible increase. They believe the Bible, the whole Bible, the Bible from lid to lid. They believe that Moses wrote the Pentateuch; that the sun stood still at the command of Joshua; that Job was a real person, as the prophet Ezekiel declares. They believe that Isaiah wrote the prophecies ascribed to him, and they believe the story of Jonah. Yes, they believe the whole Bible—every book, every chapter, every verse.

One of the alarming symptoms of the age is the tendency manifested in many quarters to discredit portions of the Bible.

He who creates a doubt in the mind of a young man as to the inspiration of a single verse in the Bible has done that young man an irreparable harm. That doubt raised in the mind of that young man touching



the inspiration of any part of the Bible may be the jostle that will topple him over on the inclined plane, and start him on his downward career, which will end in the blackness of eternal night.

O God, save professing Christians from starting doubts in the minds of the young touching the truth of Thy Word!

In 1899, Dr. Benjamin F. DeCosta, former rector of the Church of the Evangelist in New York, withdrew from the ministry and membership of the Protestant Episcopal Church.

It is said that this action was hastened by the triumph of the Broad Church party in the New York Diocesan Convention. The Broad Church party led by Bishop Potter, indorse the views of Dr. Briggs, who is a higher critic.

Dr. Costa, in his letter of resignation to the bishop, says: "You, right reverend sir, have entered the field at a crucial hour, plainly declaring that the system of denial or negation embodied in the Higher Criticism forms an allowable method of interpretation, and that the acceptance of the methods and its conclusions does not disqualify candidates for the ministry. You have therefore deliberately received into the denomination, and you have approved as proper teachers for the people, men who declare that the Scriptures are errant and do not form an infallible guide, abounding in myths, fables, scientific and historical errors. Men of this kind plainly declare that what hitherto we have called the Bible is not the Bible. For myself, I can not bow to the guidance of the distinguished critics whom you have set forth as teachers and examples for the Faculties in Episcopal seminaries, masters in Israel—

who now, side by side with the professional infidel, stand forth to lecture on the 'Mistakes of Moses.'"

These higher critics are admitted, not only into the seminaries and pulpits of the Protestant Episcopal Church, but they are admitted into the pulpits and schools of other Churches as well. And, sad to say, some of these higher critics are in the Methodist Episcopal Church.

There are many young men in the ministry and laity that bow with profound reverence before the learned, and whatever is said in the name of scholarship is accepted by them as infallible. But it should be remembered that scholarship, unless it be devout scholarship, may be as dangerous as it is presumptive. No man is capable of entering into the critical study of the Scriptures unless he is thoroughly devout. Paul was one of the finest scholars of his day. There were many others who were his peers in knowledge and wisdom, but they were not capable of understanding the gospel of Jesus Christ because they were not devout.

Paul declares that "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (1 Cor. ii, 14.)

The learned tell us that the phrase, "natural man," means in the original, "intellectual man." So Paul declares that the "intellectual man" is not capable of judging spiritual things. We do not object to the most rigid and critical study of the Scriptures. Christians have always courted the most thorough investigation of the Bible, and have never had any fear that its Divine teachings could ever be overthrown. The evi-

dence of the inspiration of the whole Bible is overwhelming. What we object to among the higher critics is the "destructive criticism."

There is a certain class who arrogate to themselves the wisdom of all the world. This liberal, rationalistic, presumptive school of critics of the present day stand side by side with the destructive critics of the past.

If the Bible were destroyed, the happiness of the world would be destroyed. All that is done, therefore, to weaken faith in any part of the Bible is done at the expense of human happiness. No professor in a Christian college or minister in a Christian pulpit has any right to air his doubts touching any part of God's Word. The man who does so strikes at the very foundation of man's happiness, and imperils immortal souls.

Many of the ripest scholars of the present age discard the Higher Criticism, and look upon it as dangerous and unsound. Take, for example, Bishop Warren and a great multitude of others we might mention—men who have no superiors in scholarship.

Bishop Warren says: "In matters of literary criticism there is room for colossal mistakes. Shakespeare is not very old, but one man has proved to his satisfaction and many others that Lord Bacon wrote his plays. And another man by the same rules has proved that Shakespeare wrote Lord Bacon's works. It is a sword of two edges. Napoleon is not yet out of the memory of living men, but some of the rules applied to demolish Scripture verity have been applied to cast most serious doubts on his existence."

"Criticism claims to have taken out of our historic realities William Tell and Regulus. It has also tried to take away our Lord. But His living presence in millions of hearts dissipates such a conclusion. A few

years ago I was awed in the presence of one of the greatest achievements of man—the great stone wall of China. During the same summer, a Frenchman proved to his satisfaction by literary lucubrations (working by lamplight) that no such great wall ever existed. I saw it in the day, and still believe in the stone wall and in the Rock of Ages also.”

“It is believed to be thoroughly established that the prophecies of Isaiah were written during his life and by the author whose name they bear. In favor of this stands the living tradition of a living body of truth-loving men, reaching through all the thousands of years that lie between us and the patriarchs. In its favor speaks the attested preservation of early chapters of the Egyptian Book of the Dead, through all revolutions of the Egyptian kingdoms, through many millenniums of time. In favor of this come, ever and anon, new voices from the mounds of perished cities and from the tombs of men who lived and wrote before the days of Moses. In favor of this stands every natural implication of the words of Him who spake as never man spake.”

“Isaiah, being dead, yet speaketh to our day. ‘Say to them of a fearful heart, Be strong, fear not; behold, your God will come and save you.’”

“Isaiah died with the clarion at his lips. Nothing is more jubilant than his last words. Tradition says that, as the critics are trying to do now with his works, he was sawn asunder. Ever the blind world stones its saints and crucifies its Christs.”

Dr. Shank, editor of the *Omaha Advocate*, wisely said in an editorial a short time ago:

“We oppose the destructive criticism because we are not ready to give up our Methodist theology, nor



our Methodist Hymnal, nor our Methodist Catechism, nor the doctrine of conversion and witness of the Spirit. In short, we are not ready to become a Unitarian nor a Universalist. Let our ministry and laity stick to the old paths. They are the only safe ones to travel. Sinners can be saved only by Him who became a sacrifice for sin. 'Behold the Lamb of God, which taketh away the sin of the world.'"

Some twenty-five years ago, Dr. John Muir was one of the leading and most conspicuous of the higher critics of Great Britain. And many of the most radical higher critics of the present day are indebted to him for their theological views. It is said that it was at Dr. Muir's request that Dr. Kuenen, the great German higher critic, wrote his famous work on "Prophets and Prophecy in Israel." Dr. Muir had this book translated into English, and, adding an introduction of forty pages, he had it published at his own expense. This occurred in 1877. Four years later, he wrote to his publishers to suspend the sale of the work, giving as his reason that views were expressed in his introduction which he could not then adhere to. Not long after, Dr. Muir died, and the circulation of the book still remains suspended. It may be, and it is earnestly to be prayed for, that many of the higher critics of to-day may see their error and follow the example of Dr. Muir.

It is a serious thing to attempt to shake confidence in the Scriptures; and Dr. Muir, realizing that death was not far distant, began to see that hastily-formed opinions on so important a matter were not proper for circulation, hence the suspension of the sale of the book.

In 1899, Dr. Munhall delivered an address before



the New York Preachers' Meeting on "The Inspired Authority of the Bible." That address contains the following:

"Nearly every objection raised against the integrity of the Bible by the 'higher critics' (he said) could be found in Voltaire's works and Paine's 'Age of Reason.' The enemy (he continued) used to be outside the breast-works. He is now inside—in our pulpits, in our educational institutions, and our editorial chairs. But it is the same battle, and the weapons used against the Book are the very same the infidels have always used. When Ingersoll was asked by a friend why he no longer gave his lecture against the Bible, he replied, 'The professors and preachers are doing that work much better than I possibly can, and their influence is much greater than mine.' I do know that in two of our theological schools the Old Testament professors are giving their students all the objections against the integrity of the record, and making no attempt whatever to answer these objections. And these students are going out to fill pulpits, with little or no knowledge of the Bible, their minds filled with objections to the Book which the Church commissions them to preach. Can any one reasonably expect spiritual results from the ministry of such men? I know of one of these young men who, within four years of his ordination, left the Methodist Episcopal Church, became pastor of a Congregational Church, then pastor of a Unitarian Church, and then a blatant infidel, all in the same town. A wealthy member of our Church, a delegate to the last General Conference, told me: 'I sent my oldest son to a Methodist educational institution not five hundred miles from New York City. Before he left home he was considered by all who knew

him to be a model Christian young man. He would conduct family worship, lead the Church prayer-meeting, was a teacher in the Sunday-school, and would speak and exhort in the meetings of the Church. While at school, he came under the influence of a certain professor, who is a higher critic. He came home an infidel, and has not been inside a church since.' ”

A few years ago a brilliant young lawyer in the State of Nebraska, with a fine practice and a bright future before him as a lawyer, felt called to preach. He sold his law-books, went to Evanston, intending to enter the theological seminary, and prepare himself for the ministry. He reached Evanston Saturday night. On Sunday he heard one of the professors and acting president deliver a lecture to the students. During his lecture, the professor called in question the inspiration of some parts of the prophecy of Isaiah. After the lecture was over, the young man said: “That’s enough. I have always had doubts touching the inspiration of the Bible. This man has spent his life studying up this question. He has had advantages on this line that I never have had, and tells us that some parts of the Bible are not inspired; and if some parts are not inspired, who knows that any of the Bible is inspired?”

On Monday morning he left the city without saying a word to any of the professors. He went into Chicago, entered again the practice of the law, and is today an unsaved man, drifting farther and farther out on the broad sea of doubt and uncertainty. I am personally acquainted with this man, and know him as intimately as any man in Nebraska.

How will that professor feel when he meets the re-

sults of his infidel teachings before the flaming bar of God in the great judgment-day? Such teachings in our schools, universities, and pulpits are sending our young men to hell instead of saving and leading them to heaven.

Rev. Joseph Parker, one of the ablest and most scholarly ministers of London, in an address to a young preacher who was about to be installed as pastor of one of the Churches of that city, said, among other things: "Don't make a fool of yourself by trying to make a new Bible. You will find it won't pay. Keep to the center of the road on the turnpike over which countless millions have passed to heaven." That is good advice, not only to a young minister, but to an old minister as well. A man makes a fool of himself whenever he tries to make a new Bible or patch up the old one. Let him that would call in question the inspiration of any part of the Bible, that would alter or change, add to or take from, anything that is written in the Old or New Testament Scriptures, ponder the words of the Revelator: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city, and from the things which are written in this book." (Rev. xxii, 18, 19.)

The one infallible remedy for the rationalistic trend of the Churches of the present day is holiness. Ministers and members have to an alarming extent gone back on the Bible doctrine of holiness. When a man goes back on the doctrine of holiness, there is

no telling where he will come up. Then he goes back on revivals, becomes a nominal Christian, having the form, without the power of godliness.

When a man gets the blessing of entire sanctification, God gives him an illuminated edition of the Bible. He sees the Spirit of God in every book and chapter and verse as he never saw it before. He sees, too, that every suggestion that this, that, or the other part of the Bible is not inspired, is the insinuation of the arch-deceiver of the race, and is not of God.

If we would be saved from the sophistries of the devil and the rationalistic tendencies of the age, we must obey the voice of the Lord God, who says, "Stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." (Jer. vi, 16.)

Get on the good old way of holiness by simple faith in the Lord Jesus, and you will have perfect soul-rest from all doubts touching the inspiration of any part of God's Word. On this highway of holiness there is not only perfect soul-rest, but there is perfect safety and perfect joy. "An highway shall be there, and a way, and it shall be called the way of holiness. . . . No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. xxxv, 8-10.)

## CHAPTER XIV.

### THE SHINING WAY AN EXPERIENCE.

“IF we walk in the light as He is in the light, we have fellowship, one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. . . . “If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” (1 John i, 7, 9.)

“Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.” (Heb. vii, 25.)

“For by one offering He hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us.” (Heb. x, 14, 15.)

Many all along the ages have had an experience in perfect harmony with these precious and positive promises.

So holiness is not simply a theory, not simply a dogma, but it is an experience—a deep, sweet, rich, glowing, and abiding experience, that no power in earth or hell can shake or remove.

Men may preach against the doctrine of holiness as a second work subsequent to regeneration; men may write against it, and deride it, and ridicule it, and say all manner of evil against it and those who profess it; they may sarcastically sneer at it and its defenders; but all the preaching against it, and all the writings against it, and all the obloquy and sarcasm hurled at it, have no



more influence upon the man who has the experience than the waves of the sea have upon the towering granite rock of Gibraltar. As the waves of old ocean break and fall harmless at the base of this mountain of rock, so all the preaching, and all the writings, and all the ridicule, and all the sarcasm of the opposers of the doctrine fall harmless at the feet of the man who has the experience.

Away down in the great deep of the soul there is the settled peace, the great calm, the undisturbed repose that comes to the heart when inbred sin is cast out. A great work has been wrought in the heart, an enemy has been cast out, an inward foe has been destroyed, and the peace of God that passeth all understanding has taken up his abode in the soul.

The inner consciousness that this great work has been wrought in the heart makes the sanctified man invulnerable to all the attacks of men on earth or demons in hell.

"There is a tendency in some quarters to place theory above experience. But the latter must ever take the second place. One ounce of experience outweighs a ton of argument or theory. The question is not whether a multitude of scholars are on one side of the subject or not. The question is, Which side has experimental knowledge? It is not to be considered whether all the Doctors of Divinity in Germany deny the experience of the new birth; but the question is, Are there any reliable witnesses to the fact that it is an experience? It is not a question as to whether scholars or religious leaders deny the experience of entire sanctification as a second work of grace subsequent to conversion. The question is, Are there re-

liable witnesses to it? When it comes to a matter of experience, a child may know more than a philosopher. A child on a mountain can see farther than a large man at the foot of it. Experience is a mountain that gives greater vision than thousands of scholarly men down in the valley of speculation have. This has been the Divine method from the beginning. Jesus said, 'I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes.' That is the reason all the sophistry of great men can never overthrow the truth. That is the reason God is ever saying, 'Taste and see.' One taste of sugar reveals more than a book upon the subject. Never be tempted to give up your experience because some carnally great man does not believe in it. His theory from the standpoint of experimental ignorance proves nothing. Some one tells the story of a fountain in London which is opened by a spring. A man wanted to drink, but no one could tell him how to open the fountain until a little, dirty bootblack came up and touched the spring, and the water gushed forth. The little bootblack knew more than all the men about him. Let us get our eyes off from people; let us not be like those of old who inquired, 'Have any of the rulers believed on Him?' but let us go to Jesus and get acquainted with Him in all His saving fullness for ourselves. Let us take counsel of those who have an experience rather than with those who have only a theory. The devil has plausible theories, but no experience, and men may have great minds and small hearts. In the seeking of holiness, follow the men of experience rather than the men of theory."

There are many in our Churches who deny that there is a second work of grace subsequent to conversion; or if there is such a blessing, it does not take place until the hour of death. They say they know nothing about such a blessing. But what does that prove? Nothing at all. They have not the experience, and hence know nothing at all about the doctrine they condemn. They are not proper witnesses in the case.

"A witness in court is a man who testifies to what he knows, not to what he does not know. Suppose a boy should declare that he saw one man murder another, and a hundred men should swear that it did not occur because they did not see it, do we not all know that the testimony of the lad would outweigh the statements of the one hundred men? He was present, saw and knew of the transaction, while they were not there, and so could not properly testify. In this instance, one positive declaration of fact outweighs a thousand denials. So, in regard to this experience, we have those who say they have the blessing. What, then, does the adverse testimony of laymen and preachers amount to against the doctrine, when all they say, when summed up, is that they have not got it? They, in a word, were not on the ground. We were, and, thank God! saw the 'old man' killed and buried. In other words, we believed, received, and are to-day filled and blessed with joy, liberty, and power of the second work of grace."

A man once told a devout old colored woman down South that a very smart and eloquent lecturer had said in one of his talks that there was no Holy Ghost.

"Now, Aunt Maria," said the man, "when such an intellectual and prominent man says there is no Holy

Ghost in the world, what are you going to do about it?" The devout old colored woman lifted her head, and raising her trembling hand, said in tones of earnestness, "He means to say there's no Holy Ghost as he knows on!"

That answer was a Waterloo one, and cleared the field. And so in like manner when we hear of people denying the fact of a second work of grace, we say, "Yes, there is none that they 'know on.'"

Our scholastic attainments may be very high. They ought to be. We ought to be scholars of the highest type. I do not disparage scholarship. But we may have a perfect knowledge of the schools; we may be well versed in systematic theology; we may understand theoretically all our standard authors, and yet know but little touching entire sanctification.

What does the sinner know about conversion? Nothing at all. The only possible way for him to understand it is to get the experience. To a celebrated scientist, Bishop Haven once said, "Well, Professor, we are about even; I know as little about science as you do about religion." The witty words of the good bishop are perfectly philosophical. Religion is not in the intellectual realm, but in the spiritual. Science is in one realm, religion is in another. The spiritual realm is away above and beyond the intellectual, and the way into this realm is not by the head, but by the heart; as Paul tells us, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (1 Cor. ii, 14.) Entire sanctification is in this spiritual realm, but farther on and higher up; and if we would understand it fully, the



Holy Ghost must teach us. Spiritual things, from the lowest level up to the highest plane, are discerned spiritually.

When our repentance and faith are genuine, then the Holy Ghost bears witness with our spirit that we are the children of God.

When, as believers, our consecration and faith are genuine, then the Holy Spirit bears witness with our spirit that the work of entire sanctification is done in us.

The lesson of pardon is taught by the Holy Ghost. The lesson of entire sanctification is also taught by the Holy Ghost. "For by one offering He hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us." (Heb. x, 14, 15.)

If, therefore, we would know all about the Canaan of perfect love, we must, like Joshua, go over ourselves, and from personal experience become acquainted with this delightful land. In no other way can we possibly know and understand the great and all-important doctrine of holiness. And God has promised to make this way so plain and clear and easily understood that the wayfaring man, though a fool, need not err therein.

This clear understanding and indubitable knowledge of the King's highway of holiness every member of Christ's militant Church may have. "O taste and see that the Lord is good!"



## CHAPTER XV.

### THE SHINING WAY A LIFE.

**H**OLINESS is not only an experience, but it is a life—a life to be lived; a life that will impress itself upon the world by look, word, and act.

There are many who profess holiness, but do not live it, as there are many who profess to be justified but do not live it. It is a sad fact that there are many inconsistent professors of holiness. The doctrine has been abused and brought into disrepute by its friends. It is just as sad a fact that there are many inconsistent professors of regeneration, and religion in general has been brought into disrepute by their inconsistencies. If we discard the doctrine of holiness because of the inconsistencies of some who profess it, for the same reason we must discard the doctrine of justification, and hence discard all religion, and take our stand on the broad platform of infidelity.

We must take things just as they are and look at them just as they exist. We must admit that there are many spurious professors of holiness as there are many spurious professors of pardon. No reasonable man will condemn and utterly discard the doctrine of justification by faith because there are some who profess to be justified that are known to be base hypocrites. And no reasonable man will condemn and utterly discard the doctrine of holiness because some who profess it are known to be as vile as the vilest.

Our acts, however, have a powerful influence in the world; and if we would prove to all beyond a per-

adventure the truth and power of this great doctrine, we must *live it*. It must be seen in our looks, words, and acts. Mr. Punshon, the great English divine, in giving his estimate of Rev. Alfred Cookman, says: "If I would write down my impression of Alfred Cookman's character, I find myself at a loss; for I can scarcely convey my estimate of him in sober words. I have been privileged to meet with many gifted and godly men in different lands and in various branches of the Catholic Church. I speak advisedly when I say that I never met with one who so well realized my idea of complete devotedness.

"When some pagan questioners asked a Christian of old about the religion of Jesus, and were disposed to ascribe its spread to its loftier thought and pure truth, the Christian made for answer, 'We do not speak greater things, but we live.' This life, wherever it is embodied, is the highest power. And it was felt to be so in the wide sphere in which Alfred Cookman was permitted to testify for the Master whom he loved. There are men of sterling worth who manage to hide their excellencies from their fellows, living amongst men, unappreciated, because they have no witness, like some bird of rare plumage, of whose beauty the world knew not until they caught the luster which flashed from its parting wing. He was not one of these. His life was a perpetual testimony that God can come down to man, and that man can be lifted up to God. It was impossible to doubt that, 'swift-like, he lived in heaven.' There were many who objected to his doctrine; there were none within the range of his acquaintance who failed to be impressed, and few who failed to be influenced by his life."

What is needed more than any one thing is, not "to speak greater things, *but to live.*" What we want in order to speedily capture this world to Christ is "living epistles" of Christ's power to save from all sin, "known and read of all men."

Theodore L. Cuyler has well said, "The sermons in shoes are the sermons to convert an ungodly world."

The question has been asked, "Are the outward acts of one in the enjoyment of entire sanctification different from the outward acts of one in the enjoyment of regeneration?" To this question we say, No and yes.

First. The outward acts of one professing pardon should be just as correct and pure as the outward acts of one professing holiness. The lowest plane of religion does not admit of the commission of a single sin, no matter how small it may be. "Whosoever is born of God doth not commit sin." (1 John iii, 9.) This does not refer to the sanctified man, but to the regenerated man, the man standing on the lowest level of Christianity.

The very moment a justified man commits the smallest sin, that very moment he forfeits his justification. If he repents and believes, he may be instantly restored to the favor of God. This he must do or remain in an unsaved condition.

In the sight of God there are no small sins. The smallest sin, unrepented of, is of sufficient magnitude to doom eternally an immortal soul. So if the reader things he can remain a Christian and commit what the world would call a very trifling sin, he is laboring under a very grave mistake. "Whosoever is born of God doth not commit sin." There should be no dif-

ference, therefore, whatever in the outward acts of a justified man and the outward acts of a wholly-sanctified man. While there should be no difference in the acts of a justified person and the acts of one wholly sanctified so far as the commission of actual sin is concerned, there is the following difference: A person in the enjoyment of holiness has an intense zeal and earnestness for the salvation of souls that the justified soul, as a rule, does not have.

As men get near to God, sin becomes more and more repulsive to them. They see the enormity of sin as the sinner and the lukewarm Christian do not see it. And seeing this and the masses of the people crowding their way heedlessly down the broad road to destruction, they are stirred and moved and thrilled as the weeping prophet was when he said, "O that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people!" (Jer. ix, 1.)

Then again, as men get near to God they see more and more the great danger men are in all around them. And there comes into their hearts an intense, burning desire for the salvation of a lost world.

So the entirely sanctified feel as the prophet Isaiah did when he cried out, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth." (Isa. lxii, 1.)

Some thirty years ago I was pastor of the First Methodist Episcopal Church of Lincoln, Nebraska. One of the best and most active members of the Church was a lady. She was at every means of grace—the



prayer-meeting, the class-meeting, and the public services—unless detained by sickness. If any one took sick in the neighborhood, she was the first to visit the family. If the parties were poor, she was there with her basket of supplies. The year after I left the station, while presiding elder of the district, I said to her one day, "Sister Griggs, don't you want to take the *Advocate of Holiness*?" She hesitated a moment, and then said, "Well, yes; I guess I will take it for one year." She afterward said that she subscribed for the paper simply because I had asked her to do so, not that she wanted it at all. She had no relish for it whatever, and during the entire year only read one or two articles. When it came, she generally threw it aside, not caring anything for it whatever. One of the articles read, I think, was on the Holy Ghost, another was on entire sanctification. After her subscription had expired, she was taken sick, and lay dangerously ill for many weeks. During her sickness she was reminded of the articles she had read in the *Advocate*, and there came into her heart an intense longing for the blessing of entire sanctification. She wanted the baptism of the Holy Ghost above and beyond every other thing. And she began earnestly to pray for Him, and in answer to her prayer the Holy Ghost came upon her in all His fullness and power. From that time on she was a wonder to all who knew her. Her countenance was radiant with heavenly light, and her room was a Bethel. With that wonderful baptism there came into her heart a desire for the salvation of souls such as she had never had before, and she began to work and pray for souls as she had never previously done. She never entirely recovered her health, but remained



an invalid until God took her home. Not being able to go out of the house, she would ask God to send persons to her, that she might talk with them upon the subject of religion. In answer to prayer they came, one after another, and rarely ever did she talk with any but what they were converted. Soul after soul through her private conversation was brought to Christ. Though confined to her room, she was the most successful soul-winner in the city. Finally she removed with her husband to California. There, as in Nebraska, she continued her work of soul-saving. We learned from reliable sources that aside from the individuals that were converted almost daily, whole families, one after another, were brought to Christ by her untiring labors. At last she finished her work and, like Elijah, went up to glory in a chariot of fire. I am sure that when the gates of pearl opened to let her in she received an ovation from the shining ranks of the skies. She had the power because she had the Holy Ghost, and this marvelous power made her a soul-winner. This same power we may all have. We may have it now. We may have it simply for the asking. "It's the very same power they had at Pentecost." If every member of the Church had his mighty baptism, then every member of the Church would be a flaming herald of salvation.

"In a California town, two girls of the Presbyterian Church were sanctified in a Methodist mission. The instant they got the blessing they began to run over and flow forth. Satisfied with formal Church attendance and some perfunctory Sabbath-school work up to that time, now they overflowed the regular banks, and backed up to the hills. So they rented a hall, filled

it with chairs, procured an organ, and opened a meeting. They could not keep still and see men going down by scores from their town to hell. Neither of them knew how to preach; but they could sing and give their experience, and cry some, and pray and exhort a little. In a few days a gracious revival broke out, and scores of sinners were saved. At once they were summoned for trial before their Church, the charges against them being 'irregularity.' This was quite true. They were very different from what they had been before. A mechanical, perfunctory Christian life no longer satisfied them; they were burning with love for souls, and were trying to keep men and women out of perdition. They were doing what their fellow Church members were not doing, namely, saving souls; and so they both looked and were exceedingly 'irregular.' Fortunately for the girls, the moderator of the Church court or assembly was both a religious and sensible man. As he propounded numerous questions to the young women as to how and when and where and why they did these things, light streamed into his mind, and he secured their acquittal. His final remarks to the assembly were noteworthy. He said, 'From all I can see, these girls have received the baptism of the Holy Ghost, and it would be a good thing if we all had it.'"

Yes, it would be a good thing, a glorious thing, the very best thing that could possibly come to all the members of all the Churches, this mighty baptism of the Holy Ghost. If they had it, they might become a little irregular, and would doubtless create a stir in the world. There would be a commotion, a rattling among the dry bones, and this dark, sin-cursed world would soon be brought as a trophy and laid at the Redeemer's feet.

## CHAPTER XVI.

### THE SHINING WAY A WAY OF JOY.

**I**T is wonderful how much is said in the Bible about the joy of God's people. In the days of Ezra, believers "shouted aloud for joy." (Ezra iii, 12.)

Isaiah was commissioned by the Spirit of the Almighty to give unto God's people "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." (Isa. lxi, 3.)

The prophet says of himself, "I will greatly rejoice in the Lord, my soul shall be joyful in my God, for He hath clothed me with the garments of salvation." (lxi, 10.)

Again says the prophet, "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. xxxv, 10.)

"For the kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost." (Rom. xiv, 17.)

What a ring of joy there is in the triumphant shout of the prophet Habakkuk!

"Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord. I will joy in the God of my salvation." (Hab. iii, 17, 18.)

In this wonderful passage we have the description of a Christian of the highest type. One who has gone up and out until he has reached the high plane of perfect love. He has reached the point where the great tidal waves of full salvation roll in endless succession over the enraptured soul, deluging it with joy that is unspeakable and full of glory.

Some object to our having so much to say on the subject of holiness. They say this kind of preaching creates invidious distinctions in the Church; that its tendency is to make two classes—a lower class and a higher class.

The fact is, we are compelled to admit that there are two classes of Christians in the world. They are in all the Churches, and always have been. One is a sad and gloomy class; the other is a bright, joyful, cheerful, happy class. And the reason why we preach so much on the subject of perfect love is that we may get all Christians into one class—this higher class, this bright, cheerful, happy, joyful, conquering class; this class that always goes shouting to the battle.

We have attended social meetings, and have listened to the testimonies of professing Christians, and from their testimonies you would think they were the most unhappy people in the world. The burden of their testimony was deep sorrows, great temptations, sore conflicts. "Hard trials, great tribulations," was their theme, and having listened to their testimonies, I have said, "Well, if that is religion, I don't want it." Is it any wonder that the world should say the same?

John Bunyan in his glorious dream describes the two classes. He speaks of the poor old "Ready to Halt," Mr. "Much-Afraid," with his downcast look,

and Miss "Despondency," with her long and miserable face. We have all seen them. They are in all the Churches to-day. They sing, but it is a doleful song:

"'T is a point I long to know,  
Oft it gives me anxious thought:  
Do I love the Lord or no?  
Am I His or am I not?"

They look on the dark side of everything. They live on the north side of the hill, where the sun never shines.

Now the Lord loves these Christians; of course He does, just as the parent loves the poor, weak, sickly, crippled child.

They are saved, without doubt, through the abounding grace of Christ, "who can have compassion on the weak and the ignorant and those that are out of the way." But they are poor samples of the King's household; miserable examples of the abounding grace of our God. Doubtless they will get to heaven, but many of them will have starless crowns.

Then Bunyan speaks of the other class. He describes the strong, sturdy, joyful, happy Christian. He tells us of the buoyant "Hopeful" and the heroic "Faithful," with their cheerful smile, always pressing the battle to the gate, and always sure of victory. They are not poor, half-starved sheep by any means. They lie down in green pastures, and walk beside the still waters. They eat from tables laden with the richest dainties in the presence of their enemies. They are anointed with oil, and their cup runs over. Goodness and mercy shall follow them all the days of their lives, and they will dwell in the house of the Lord forever.



The Bible speaks of the two classes. Christ said, "I am come that they might have life, and that they might have it more abundantly." (John x, 10.)

Some have spiritual life, others have it more abundantly.

"These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." (John xv, 11.)

Some have joy; others have fullness of joy.

"Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." (1 Peter i, 8.)

Some have a modicum of joy; others have a joy that is unspeakable—so great that it can not be described.

Some Christians rejoice in prosperity, when everything goes smoothly, and there are no crosses, no trials, no sorrows; others "rejoice evermore, pray without ceasing, and in everything give thanks."

Paul prayed that the members of the Church at Ephesus "might be filled with all the fullness of God." They were doubtless filled with God, and possibly with the fullness of God, but Paul wanted them to go up and out beyond this, that they might be filled with *all the fullness of God*. The mind bends under the weight of the stupendous thought, "Filled with all the fullness of God." Who can comprehend it? Wonderful! grand! glorious!

Full salvation is joy. It is joy in the Church and joy in the family; joy on the Sabbath and joy during the week; joy in the parlor and joy in the kitchen; joy in the office and joy in the store; joy in the field, on the public highway, and in the quiet of home. Yes, it is joy everywhere and all the time, as well when the clouds

hang heavy, thick, and dark, as when the sun shines bright and clear.

1. The source of this joy is God, the Omnipotent Jehovah. If our joy, therefore, is in God, we have nothing to fear. Its source is unfailing. It never will, never can fail.

More than six hundred years before the advent of Christ, Habakkuk, under Divine inspiration, saw the coming of Nebuchadnezzar with his mighty army upon the Jews. He saw the whole country devastated and laid waste; the herds destroyed, the flocks scattered, the fruits, the grains, and every vegetable swept away. How graphically he paints the dreadful scene! He saw not only the whole country laid waste, but he beheld the Jews in chains, slavery and starvation staring them everyone in the face.

Certainly such a scene as that was enough to unnerve the strongest arm, make the stoutest heart quake, and the boldest cheek blanch. Could a man be happy with such a scene before him? Could a man rejoice amid such awful surroundings and dire calamities? If he could, he must have more than human power imparted unto him. But mark the prophet! As he looks upon the desolate scene he is not dismayed, neither melancholy nor sad. His eye brightens, his soul kindles, his face lustrous with heavenly light, and his faith stronger than ever, he cries out in exultations of triumph: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." The prophet knew something about perfect

love. His language is the language of an entirely consecrated and wholly sanctified soul. I think he had gone up to the loftiest heights of salvation. He stood upon an eminence overlooking the world. The world was beneath him. Heaven was above and around him. He bathed his pure spirit in the light and glory of God. The figs might fail, the olives might fail, the corn and the wheat might fail, the flocks and the herds might starve and die, and desolation everywhere reign, yet in the midst of all this desolation and suffering he could exclaim, "I will rejoice in the Lord, I will joy in the God of my salvation." Why could he do this? Because the source of his joy was not in any of these earthly things. All these things might be swept away; but God, the Fountain of his joy, remained, and until God Himself were banished from the universe his joy would abide.

Every fully-saved soul stands upon this lofty mountain peak, and standing here he may always rejoice. Reverses may come; but God is the same. Financial disasters may sweep over the land, loved ones may sicken and die, friends prove false and untrue, all around may be gloom; but his joy abides, because it does not depend upon any of these things. His joy is in God; and while God remains, his joy will remain.

2. This joy is the joy of salvation. "I will joy in the God of my salvation."

The prophet knew God to be a complete and perfect Savior—able to save to the uttermost, and to save all the time and everywhere.

The result of salvation is joy, always joy. Full salvation is fullness of joy.

David cried out, "Restore unto me the joy of Thy salvation." (Psalm li, 12.)

David sinned, and he lost his salvation. His joy was gone. The gloom of despair settled down upon him. The blackness of eternal night enveloped him. Hell was open to receive him. How sad is the backslider's state! How dark, how cheerless, how rayless! This was David's condition. But he cried to God for mercy. God heard him, answered him, and restored unto him the joy of this great salvation, and permitted him to ride upon the high places. From that time on he became a man after God's own heart. His influence for good has come down through the ages, and he stands forth as an example for all the followers of God.

The joy of the sanctified under the most dire calamities has been a wonder to many. This unspeakable joy puts upon the face the heavenly shine. We have seen this shine on the face of many a sanctified one. "The hard lines of the face had been changed into curves of pleasing repose; the eyes had a quiet, sunny look, and the voice possessed a note of gladness, and at times an exultant ring which impressed the dullest spiritual hearer." When Moses came down from the mount his face shone. It is said that John Fletcher had on his face this heavenly shine. Many went to hear him simply because they wanted to look into his shining face, although they could not understand a word he uttered.

Dr. Carradine relates the following:

"Such a beautiful look the writer, when a young preacher, saw on the face of a lady who had been an invalid seventeen years. For all that weary time she had sat in a large chair, and crippled and stiffened with rheumatism, unable to do anything to help herself or others, she quietly waited for death to relieve her from her acute sufferings. Six years were added to the seven-



teen, and still, with a patient smile on her lips, and that holy, restful light in her face, she waited for God to say it was enough and to call her home. Of the hundreds who visited her, all marked the pure, unearthly joy which filled her, and that was not only seen in her eye and heard in her voice, but felt in her presence. The secret of the Lord kept her not only uncomplaining, but joyful through a quarter of a century of suffering.

"She finally died, and they buried her sitting in her invalid chair, which she had transformed into a throne, and in which she had ruled over many hearts as a crowned queen among the daughters of God. She died with the sweet, old-time smile on her lips, and was buried with it still resting on her face. There she is under the ground to-day, sitting in her throne-chair, and waiting for the coming of her Lord, whose voice will make her spring from the dust to meet Him in the air, and whose blessed secret kept her strong, patient, and victorious through many years of as great pain and sore trouble as almost ever fell to the lot of any of God's children."

Paul says, "Believing, we rejoice with joy unspeakable and full of glory." "Believing," believing what? Believing that our sins are all pardoned; that our sin-stained hearts are washed and made white in the blood of the Lamb; that all things here below are working together for our good; "that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Believing all this, is it any wonder that we should rejoice with joy unspeakable and full of glory?

3. This joy gives the Church power.

"The joy of the Lord is your strength." (Nehemiah viii, 10.)



Joy is power. A joyless Christian is a powerless Christian. A joyless Church is a powerless Church. On the other hand, a joyful Christian is a Christian of power, a joyful Church is a Church of power.

Alas that we have so many powerless Churches! Why is it? Simply because we have so many joyless Christians. There are dead Churches everywhere. The members of these Churches have lost their joy, and hence have lost their power.

There is no attraction whatever to the unsaved in a long-faced, gloomy, melancholy Christian. Such Christians repel, rather than attract. They are poor representatives of the great salvation brought to the world by the Son of God.

A pastor began revival-meetings. A woman eighty years old, and a member of the Church all her life, came to the altar. Gloom and sadness were upon her face. She said to her pastor in a mournful voice, "I have been a mourner sixty years." The pastor said, "She evidently intended to impress me, and she did." Think of a soul mourning in the service of God for over half a century! And think of the harm she had done, the low spirits and blue horrors she had generated in others in that time! There is no power in such a Christian. On the other hand, there is an attraction and a mighty drawing power in a bright, cheerful, joyful, singing, shouting Christian. Such a Christian is a "walking advertisement of the goodness of God and the preciousness of the gospel." O, we like Christians that go singing and shouting to the battle!

On the day of Pentecost, when the heavenly fire fell upon the people and the members of the Church were all filled with the Holy Ghost, their hearts bubbled over

with joy. They talked, they sang, they laughed, they shouted, and so great was the excitement that some said they were all drunk. Well they were, with new wine from the kingdom. The news spread, and in a little while, from every part of the city, the people rushed in crowds to the temple to witness the strange scene.

Let the members of the Churches to-day get the same joy the Church had then—let them get drunk on the new wine from the kingdom, and Pentecost would be repeated. The Churches would not hold the crowds that would assemble.

There is a drawing power in religious joy that is really wonderful.

When pastor at Beatrice some years ago, I began revival services. I announced a meeting for afternoon as well as for night. The first afternoon there were only five or six persons present. One sister made a new consecration to God that afternoon, and got wonderfully happy. The news went out that Sister A—— got very happy in the afternoon, and that others too were blessed. The next day we had twice the number, and every day the numbers increased, until our afternoon meetings almost filled the church, and at night the church would not hold the crowds that came. In a short time one hundred and fifty souls were converted.

In the same way we began a meeting at York. First, the Pentecostal fire fell upon the membership, and their hearts began to overflow with the joys of salvation. Then the crowds came, and in three years four hundred souls were converted. In many other charges we have witnessed the same scenes. Whenever the members of the Church get filled with joy, the crowds are sure to come.

I once heard Bishop Ames say, "Put salvation's bells

upon the horses, and the people will look out the window when the sleigh passes."

Our observation and experience is, that a joyful Church is a victorious, triumphant, conquering Church.

The greatest drawing card a Church can possibly have is a membership whose hearts constantly overflow with the joys of salvation. Such a Church will attract the multitudes more surely than the finest and most artistic choir in the world.

Let the members of all the Churches put themselves where the Holy Ghost can fill to the brim their hearts with joy, and sinners will be attracted to the Church as certainly as the needle is attracted to the pole.

The African Methodist Episcopal Church, of Lincoln, Nebraska, has a membership the most devoted and happy, according to the number, of any Church in the city. They are the most jolly, laughing, happy, shouting band of Christians we ever met in any Church. About as many white people attend the services of this Church as colored people, and sometimes there are more, and they are among the most intelligent of our citizens. Presbyterians, Congregationalists, Methodists, and Baptists attend these meetings, and are weekly coming into the experience of full salvation. At almost every meeting souls are converted and believers are sanctified. The members of our white Churches go to these meetings, get baptized with the Holy Ghost, and carry back into their own Churches the heavenly fire. This colored Church is exerting a marvelous influence for good upon all the Churches of the city. What gives this Church its wondrous power? We answer: Its wondrous joy. The hearts of the members of this Church constantly overflow with the joys of full salvation, and the members

of other Churches, in the city and out of the city, are catching the overflow.

The joy of the Lord is the power of this Church. Every Church in our land may have this same power. Then again, Christian joy will send conviction to the hearts of sinners.

At the Bennett Camp-meeting an unconverted man attended an experience-meeting. There were shouts of victory and songs of triumph. Joy beamed from every face. As he looked into the shining faces of these saved ones, and heard their burning words of joy, conviction seized him such as he had never felt in all his life before. Men may brace themselves against argument, song, and preaching, and yet these same men, as we have seen them, go down under the genuine rejoicings of a saved Church.

A pastor was holding revival services. He had been preaching on sanctification. One night two persons, a man and a woman, were sanctified at the same moment. The man was on one side of the house, and the woman on the other side. They did not know each other; but God filled their souls with rapturous laughter. O how they laughed! The congregation was startled. Then a great awe settled down upon the assembly, and at night the altar was crowded with penitents. There is power in religious joy. "The joy of the Lord is your strength."

4. The joy of the fully saved is unremitting. It is not affected by surroundings; hence it is perfectly natural for the wholly-sanctified soul to rejoice in temptation. This may be a surprise to some. "What," says one, "shall we rejoice in temptation?" Yes, rejoice in temptation. James says: "Count it all joy when ye fall into diverse temptations: Knowing this, that the trying of



your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." (James i, 2-4.)

Count it all joy, then, when ye fall into these temptations, knowing that the result of these temptations, if resisted, will be glorious. They will aid in developing in you the Christian graces, and in leading you on to the heights of the eternal. They will aid in settling and in more firmly establishing you upon the rock of eternal ages. These temptations are a part of the fiery ordeal through which we are called to pass in order that we may be fitted for our crown, prepared for our home, and made meet for the Master's use.

But we may rejoice in these fiery temptations, not only because they aid in developing in us the Christian graces, but because of the glorious outcome. What shall the outcome of all these temptations be? James tells us: "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life." (James i, 12.) That's the glorious outcome. The crown of life, the palm of victory, the never-fading diadem.

You seek and obtain the blessing of perfect love, and if never before you believed in a personal devil, you will believe it then. When a man gets full salvation, Satan marshals all the battalions of hell, and sends them after him. There is nothing in all the wide world that Satan hates so much as he does holiness, because holiness is the most dangerous enemy the empire of Satan can possibly have. So when a believer steps out on the broad platform of holiness, gets the experience, and tells what wonderful things God has done for him, Satan sounds the alarm through all the regions of hell, and platoons of demons leap from their hiding-



places, and come forth at the command of their leader, to attack the holy man. And not only does he send his own children against the pure in heart, but he stirs up all the weak children of God to fight against him as well.

We may now be in the crucible, in the fire. We may now be on the field of battle in the thickest of the fight, receiving the red-hot missiles from the enemy. Still we may rejoice; for by faith we see the final victory, we see the last enemy conquered, the last foe beneath our feet. We see Satan and his minions sinking and forever disappearing from view, and we see angels and archangels gathering around us to shout our triumph home.

We shall come forth from the field of battle victors, honored and applauded, wreathed with garlands, and crowned with immortal glory. We shall come forth at last with the ransomed hosts, with songs of everlasting joy upon our heads, and sorrow and sighing shall forever flee away.

5. We may rejoice in sufferings and persecutions. "But," says one, "I don't like to be evil spoken of." True; that's according to human nature; but if evil spoken of for Christ's sake we may rejoice.

The man who is true to Christ always, and the old, rugged doctrines of the Bible, now, as in the ancient time, will be evil spoken of. Paul says, "All that will live godly in Christ Jesus shall suffer persecution." (2 Tim. iii, 12.) This is as true to-day as it was eighteen hundred years ago. The offense of the cross has not ceased. If Christians to-day give no quarter to vice in the Church and out of it, "the vicious will give no quarter to religion and its followers." I believe there

are many ministers and members of our Churches that would at once seek entire sanctification were it not for the odium that would come to them by so doing. I speak from experience. Fear of the odium kept me, for a long time, from the Canaan of perfect love. I could not bear the thought of being called "one of the sanctified ones." Satan held this club over me for quite a while; but I shall praise God through all time and through all the ages of eternity that I finally reached the point where I said, "Lord, I will take the odium if You will only give me the experience." Then the light came, the peace came, the joy unspeakable and full of glory flooded my whole being.

And now the joy of full salvation outweighs a thousand times the odium. I find that the miserable people, the fretful people, the peevish, unhappy people, are those who oppose the doctrine of perfect love. Those who enjoy it are the joyful, happy, triumphant, conquering ones.

The three Hebrew children were never so happy in their lives as they were when in the fiery furnace, the form of the Fourth being with them. They were calm, peaceful, happy, and triumphant as they walked amid the fire without a hair being singed or a thread upon their garments scorched by the flames. The king and those on the outside were the frightened, startled, miserable, and unhappy ones. Look at them as they peer into the furnace. I can almost see the king's hair stand on end, and his eyes start from their sockets, as he cries out, "Did we not cast three men bound in the midst of the fire? Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the

form of the fourth is like the Son of God." (Dan. iii, 24, 25.)

Methinks Daniel never passed a happier night in his life than he did when he pillowed his head upon the mane of the old lion, and around him the savage beasts of prey lay quiet and harmless as kittens.

While Daniel was happy, and slept sweetly and peacefully during the whole night, the king, in his palace, was the miserable and unhappy one. Sleep left him, and all night long, with an agonized heart, he paced to and fro the floor of his room. And so it always has been, and so it always will be. It is not the persecuted that are unhappy, but the persecutors. "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for My sake." (Matt. v, 11.)

The first apostles rejoiced that they were counted worthy to suffer shame for the name of the Lord Jesus. The disciples rejoiced while their tormentors raged and gnashed their teeth. "Stephen had a better time than the howling mob who stoned him to death." He fell amid a shower of stones from his enemies; but his face was that of an angel, and his pathway to the throne was that of a returning conqueror from the field of battle covered with the laurels of victory.

It is not the persecuted that have sorrow. It is the other fellows. The persecuted rejoice; the persecutors have the twinging conscience, the condemnation, the bitter remorse.

But, says one, "You say it is the privilege of the Christian to rejoice always, under all circumstances, and at all times?" Yes. "Then you say the Christian need

never feel sad or sorrowful?" No, we do not say so. The Bible does not say so. The Bible says, "Rejoice in the Lord always." You may feel sad as you see your friends unsaved and going down to ruin, and yet, at the same time, you may "rejoice in the Lord" from the consciousness of your own wonderful salvation.

You may feel very sad as you follow your loved ones to the grave, and yet, right in the midst of your deepest grief and sorrow, you may rejoice in the Lord.

A pastor relates the following:

"The writer remembers a Christian woman, for a long time a member of his Church, on whom there suddenly fell the greatest sorrow that can come to a loving heart. It was the death of her husband, the companion of half a century of happy wedded life. She was a quiet, practical woman, with no natural emotion or sentiment in her temperament. But she had received the Holy Spirit years before, and in a very calm, consistent way had been living a very devoted life. Hastening to her home, he expected to find her plunged in deep distress; but she met him at the door with radiant face and overflowing joy. 'My dear pastor,' she cried, 'my family all think that I am wrong to feel as I do, for I can not shed a tear, and my heart is so happy that I can not understand it. God has filled me with such a peace as passes all understanding, and I really can not help rejoicing and praising Him all the time. What shall I do?' Of course I told her to rejoice with all her heart, and thank God that she could rejoice in such an hour. It was indeed the peace that passeth all understanding. There was no human cause for it. It was the deep artesian well flowing from the heart of God."

There are a thousand things that will bring sorrow to the heart; and yet, in the midst of all these, we may rejoice in the Lord with a joy that is unspeakable and full of glory.

Paul uses the paradoxical language, "As sorrowful yet always rejoicing." That is the language of every one who has gone up to the lofty mountain-peak of full salvation. When perfect love fills the heart to the brim, it brings heaven down to earth, and thrills the soul with a joy no language can describe.

How it is that any one can, by word or pen, say anything against a doctrine that brings to its votaries such joy, is a mystery. The only possible way we can account for this opposition is, that it comes from the carnal mind which has never been eradicated by the sanctifying power of Divine grace.

Joy that is derived from any source whatever, save from the religion of Jesus Christ, is uncertain and of short duration.

The happiness of every one out of Christ is only a question of time. In a little while it will be gone. If men seek happiness in money, and millions do—money is the God that millions worship—their happiness is uncertain, "for riches make themselves wings and fly away." Their money gone, their happiness will be gone.

Only a short time ago, a rich banker in Illinois in a speculation lost all he had. His property, furniture from his house, everything, was taken to pay his debts. Chagrined, mortified, and humiliated, he left his home and friends, and fled to Texas, a miserable, wretched man. He had sought his joy in money, and when it left him his joy left him.

When Vanderbilt, the great railroad king of America,



was dying, he rebuked his pastor for not having done his duty. He said to him, "You ought to have crowded religion upon me." During a long life he had sought his joy in his wealth, and when he saw that he and his wealth must separate he felt his joy leaving him.

If men seek happiness in position in society or the honors of the world, when they lose these, then their joy is gone.

If men seek happiness in anything save the religion of Jesus Christ, their happiness will be of short duration, and will soon pass away, and sooner or later sore disappointment and bitter sorrow and remorse will come.

If, then, you would have joy that nothing earthly can affect, that will remain when everything earthly is swept away, you must trust wholly in the Lord Jesus—you must follow Him fully.

Salvation from sin is joy. Full salvation is fullness of joy. The joy of the fully saved is not affected by reverses. It remains no matter what reverses come, because it is in the Lord. If in the Lord, then the Lord must be banished from the universe ere His joy can be taken away. His wealth may take wings and fly away, his friends may die, financial disasters may sweep over the land, drouths may devastate the country, the cattle and the hogs may die; but amid all these his joy remains, because its source is the unchangeable and eternal Jehovah.

He goes singing and rejoicing through the world, he goes singing and rejoicing down into the grave, he goes singing and rejoicing up to the throne, and he will go singing and rejoicing through all the ages of eternity.

## CHAPTER XVII.

### THE SHINING WAY A WAY OF POWER.

**H**OLINESS is power. A holy Church is a Church of power. A holy ministry is a ministry of power. Eliminate from the pulpit holiness, and you have a powerless pulpit. Eliminate from the pew holiness, and you have a powerless pew.

Holiness imparts to the speaker that strange and mysterious influence called "unction." Without this unction, preaching, praying, exhorting—all are powerless.

A legend is told of two emissaries from the Evil One who were sent out by his Satanic Majesty to preach if they could get a chance. They were disguised as men. One Sunday they went to Church as usual. A sudden illness prevented the minister from getting to his pulpit. The congregation had gathered, so one of the deacons arose and asked if there was any clergyman present who would take the pulpit, as they did not like to dismiss the congregation immediately. One of the messengers from Satan stepped forward and offered to preach. He took for his subject, "The redemption of the world through the blood of Jesus Christ." When he rejoined his companion he was asked how he dared to preach on that subject; nothing could do more injury to their kingdom than that truth. His reply was, "No harm has been done; there was no unction."

It is possible for ministers of the gospel to preach Sabbath after Sabbath without the "unction." Many do,

and so the people come and go from our Churches unchanged.

If the minister has it, the people will see and feel it, and will be led to earnestly desire and seek the same great treasure.

Mrs. Margaret Bottome, one of the purest and sweetest writers in all Methodism, relates the following :

"I shall never forget the time when one of the sweetest women of our Methodism was so hungry for a pure heart, a full salvation, that she could hardly eat or sleep, and she passed out of her tent at a camp-meeting to hear the morning sermon. The subject was, 'Christ a complete Savior.' Before the preacher reached the close of the sermon she said to herself, with her heart breaking with longing, 'O, will he say that he has found Him a complete Savior, that he knows it all by experience?' The sermon was ended, and then the minister, laying his hand on his heart, said, 'He has been and is a complete Savior to this poor heart of mine;' and in that moment the woman, whose name was as ointment poured forth for years after that, apprehended Christ by faith as her perfect Savior, and was filled with the Spirit.

"O what changes would take place in Churches if the constant preaching to the people of what they ought to be and do (which they know quite as well as the minister) should give place to seeing the minister filled with the Spirit, having received the anointing from the Holy One, and showing it by a joy that would make every one hungry for his joy! For it is true that the people know a good thing when they see it, if they do not when they hear about it.

"I seem at this time to hear a Spirit voice saying, 'Will the candidates for baptism [the baptism of the

Holy Ghost and of fire] now come forward [to this unseen altar]?' Who will respond, 'Here am I, Lord; O baptize me. Give me the unction from the Holy One!'"

Christianity is supernatural in its origin, and by this same supernatural power is it perpetuated from age to age.

John Wesley has this supernatural power. It came upon him first when his "heart was strangely warmed," and still more wonderful when, after a night of prayer, he, with others, said, "It was a Pentecostal season indeed."

The founders of American Methodism had the same marvelous experiences. They believed that the Pentecostal power given to the first preachers of Christianity was needed by them, and would be given to them on the same conditions as at first. They sought and received the baptism of power just as the one hundred and twenty did in the upper room at Jerusalem. Our fathers all along the past have had this wondrous power.

Dr. William McKinley, in an article in the *Christian Advocate*, says:

"It was the privilege of this writer in his youth to hear from the lips of one of these fathers the story of the process by which he obtained this power. Peter Akers, of Illinois, was one of the mighty men of Methodism in the early part of this century and well on toward its close, for he lived to be ninety-six years of age, and retained much of his mental and spiritual vigor almost to the last. He had studied law, been admitted to the bar, and had as good worldly prospects as any young man at that time in that profession. But God found him, converted him, and called him to the ministry, and he forsook all to follow Christ. His conviction, earnestness,

and consecration must have been deep and strong to relinquish the lucrative and honorable profession of law for the privations, perils, and social humiliation of the Methodist itinerancy of that time. His preaching from the first was popular; his commanding talents attracted crowds; but there was no converting power in it. He saw men of inferior talents and attainments in possession of this power turning others to righteousness, while people only admired his preaching, but were not convicted or converted by it. 'This,' said he, 'troubled me, and made me sick in body and in mind. I was greatly depressed and sorely tempted by my inefficiency and failure. When my quarterly-meeting came, my presiding elder—John Sale—preached with power on the sufficiency of Christ for all our spiritual need. I drank in the sermon as a thirsty land the rain, and at its close announced a hymn on the same subject, and while it was being sung said to myself, "I can, I will, I do take the Lord Jesus Christ as my perfect Savior in all things, now and forever." As soon as I had said it there came upon me an overwhelming sense of the fullness and sufficiency of Christ, so that I could not speak or stand or sit, but was compelled to go to my room and lie down, lost and swallowed up in the infinite grace and glory of God. I felt that the power working in me was the power of Christ's resurrection, and could raise all the dead from Adam to the last man that died. In some ineffable way I was conscious of the presence of the Triune God, Father, Son, and Holy Ghost, and realized their relation to human redemption in a way that filled me with joy unspeakable and full of glory. After the vision came abiding peace and power, so that, under my first sermon, forty persons were awakened and most of them converted, and for



many years, under almost every sermon, similar results appeared. Nearly half a century has passed since then, but the power of that baptism abides with me still.' ”

Many have this power to-day. Holiness is in the world and the Church to stay. It is Divine. It is heaven-planted, heaven-nurtured, heaven-defended, heaven-honored, and it will be heaven-rewarded. It is in the world to stay until the last trump shall sound to call a sleeping world to judgment.

When that grand old man, Polycarp, Bishop of Smyrna, was obliged to leave the city in consequence of the increasing persecutions, he went with his faithful disciple, Crescens, to the region in the vicinity of Smyrna. In the cool of the evening the bishop was walking under the shade of the magnificent trees which stood in front of his rural abode. Here he found Crescens sitting under an oak-tree, leaning his head on his hands and weeping. Then the old man said, “My son, why weepest thou?” Crescens lifted up his head, and said: “Shall I not mourn and weep when I think of the kingdom of truth on earth? Tempests and storms are gathering round, and will destroy it in its beginning. Many of its adherents have become apostates, and have denied and abused the truth, proving that unworthy men may confess it with their lips, though their hearts are far from it. This fills my soul with sorrow, and my eyes with tears.” Then Polycarp smiled and answered: “My dear son, the kingdom of Divine truth is like unto a tree that a countryman reared in his garden. He set the tree secretly and quietly in the ground and left it; the seed put forth leaves, and the young tree grew up among weeds and thorns. Soon the tree reared itself above them, and the weeds died, because the shadow of the branches overcame them. The

tree grew, and the winds blew on it and shook it; but its roots clung firmer and firmer to the ground, taking hold of the rocks downwards, and its branches reached unto heaven. Thus the tempest served to increase the firmness and strength of the tree. When it grew up higher, and its shadow spread further, then the thorns and the weeds grew again around the tree; but it heeded them not in its loftiness; there it stood in calm, peaceful grandeur—a tree of God.”

So with holiness, this doctrine of the saints made perfect in love. Once deeply imbedded in the heart, richly experienced in the soul, joyfully practiced in the life, it is there to stay. Satan may rally all his forces, mass all his batteries, hurl all his engines of war against it; but amid all it remains unmoved.

The doctrine of entire sanctification wrought in the heart by the Holy Ghost is Divine. You can't destroy it. You can't talk it down, nor write it down, nor preach it down, nor ridicule it down. The weeds and thorns of sin and formality may gather about it, and endeavor to smother and choke it out; but it will arise like the majestic tree, and, towering far above these puny weeds and thorns, its broad and spreading branches will overshadow them all.

This doctrine seems to be a thorn in the flesh of some leading divines. They are troubled. They don't know what to do with it. It is the most troublesome question in all the theological world for them to handle.

This Bible doctrine is in the pulpit and in the pew. It will not down. It is opposed, misrepresented, ridiculed, and still it lives. I think it is antagonized to-day as never before. Never were such efforts made to explain it away and crush it out, and yet “this mighty

giant is as youthful and vigorous as ever." It can't die. It is Divine. It has the life of God in it. "It may be crushed to earth, but it will rise again, for the eternal years of God belong to it."

What is needed to speedily send the gospel upon the wings of the wind to every benighted inhabitant of our lost world is holiness. Holiness will make the Church omnipotent. A holy Church is invincible. No power in earth or hell can stand before a Church robed in the habiliments of purity.

The most powerful meetings we have ever attended have been holiness camp-meetings. At the Bennet Camp-meeting a few years ago an infidel came upon the ground. He remained only a few hours. He came and stood near the pulpit, looked into the faces of the saved men and women that were there, and as he listened to their burning testimonies his face became pale, he turned away and left the ground, and as he passed out the gate he was overheard to say to a friend, "My God, I wish I were a Christian!" What he saw and heard during the few hours he was there was an argument in favor of the truth of the Christian religion mightier than he had ever heard from any pulpit or read in any book. Another infidel came on the ground, and he had not been there twenty-four hours until he was gloriously converted. Over the entrance to the ground was a large canvas, on which were the words, "Holiness unto the Lord." When that converted infidel arose to give in his testimony, he said: "When I passed under that canvas on which were the words, 'Holiness unto the Lord,' I was convicted as never before. I felt that unless I was saved soon I would be lost forever. O, how glad I am that I came to this holiness camp-meeting!"

If every member of every Church were holy in heart and life, then the world would believe. Atheists would believe, infidels would believe, skeptics would believe; all classes would believe. They would come by the tens and the hundreds and the thousands to the altars of our Churches for salvation.

The hindrances that are in the way of the speedy conquest of this world to Christ are not on the outside of the Church. It is not atheism, it is not infidelity, it is not skepticism that stands in the way of the world's conversion.

If every member of Christ's militant Church were holy in heart, word, and act, then every clog in the wheels of our Zion would be removed, and the Church would move out on her grand mission of evangelizing the world as the lightning express-train sweeps from ocean to ocean.

Just a little while before He left the world, our Savior made a very remarkable prayer. That remarkable prayer you will find recorded in the seventeenth chapter of John. "Sanctify them through thy truth, thy word is truth. For their sakes I sanctify Myself that they also might be sanctified through the truth." This part of this wonderful prayer was for His apostles, His first chosen ministers. Having prayed for His ministers, those whom He had called, commissioned, and sent forth to preach His gospel, that they might be sanctified, then He enlarges the compass of His prayer, "Neither pray I for these alone, but for them also which shall believe on Me through their word, that they all may be one as Thou, Father, art in Me, and I in Thee; that they also may be one in us; that the world may believe that Thou hast sent Me." This prayer was for all believers through-

out all the world, throughout all ages, down to the end of time.

Next to His last recorded prayer on earth, in full view of Gethsemane and Calvary, Christ prayed, not for the unconverted, not for a world lost in sin, but for the sanctification of His ministers and believers throughout all ages. His agonizing prayer was that they all might be sanctified and made perfect in one, even as Christ and the Father are one; that there might be a bond of union, a bond of faith, a bond of sympathy and love binding together all Christians with a tie as strong and sweet and tender as the union existing between the Father and the Son.

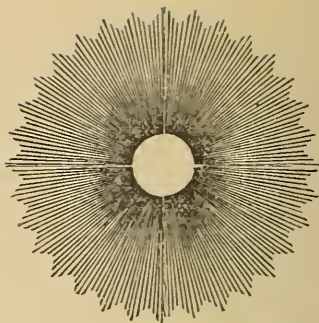
Why did He want this? He tells us. "That the world may believe that 'Thou hast sent Me.'" When all believers are wholly sanctified, then this unity of faith and love will prevail among all God's people, and when the glad day of this glorious union shall come, then the world will believe.

In this marvelous prayer Christ had His eye and heart upon a lost world.

The short cut to the salvation of the teeming millions of the unsaved on earth is through a sanctified Church. When, therefore, the ministers and members of the Church are all holy, then shall our Savior's prayer be answered, and we shall be at the door of the whole world's salvation. Blessed Triune Jehovah, speed this glorious and long-prayed-for day!



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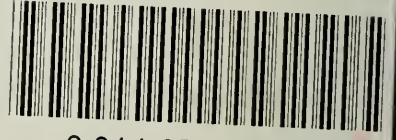
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